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THE

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

"LIBERTY TO WALLOP ONE'S NIGGER."

FREEDOM is a word which everybody may use, but which must always be construed in relation to the end in reference to which the speaker uses it. It is a grand word, but is often desecrated for mean purposes. The slave-proprieter used to despise the freedom which restricted his right to "wallop his own nigger." So clergymen of an antique type mean by "freedom" their own right to lord it over their parishioners, to preach what doctrines they please, and to receive public money to be employed exclusively at their discretion. We have a real admiration of Archdeacon Denison. We like his straightforwardness. We like his frankness of speech. We like his courage. We like the gentlemanly bearing with which it is associated. But we do not like his notion of freedom, which it appears to us is eminently clerical. Until very recently, indeed, we could sympathise with him to a certain extent. He has borne himself, though for a different reason, much as the majority of Congregationalists and Baptists have borne themselves, towards Government Education—has kept aloof from it, and submitted to the disadvantage of doing so, rather than compromise his conscientious convictions. Like them, too, he has been beaten by events—that is, he sees the impracticability of much longer holding his own in the face of opposition subsidised by the Legislature. The Archdeacon has discovered, as so many others have done, that elementary schools, supported only by voluntary contributions and children's pence, cannot, as a rule, compete with those aided by Privy Council grants—that in course of time the former must disappear before the latter—and that unless he and those of the clergy who think with him prefer being ousted altogether from the work of popular education, he and they must avail themselves for this purpose of the resources of the nation.

The Incumbent of East Brent, however, sees clearly enough that he has companions in tribulation, and, albeit, Protestant Dissenters have never had any large hold upon his political, ecclesiastical, or theological sympathies, he is man of the world enough—we use the phrase in no depreciatory sense—to shape his course with a view to their co-operation. He who is perhaps the soul of opposition to any acquiescence by the National School Society in a "conscience clause," has come out strong in a demand for educational religious liberty, or perhaps we may more appropriately say, equality. Practically, he has suggested to Dissenters that inasmuch as he and they are in the same boat, it would be but obeying the dictates of common sense that all should row for the same point. "You object to any interference by the State in religious teaching—so do I. Let us unite in demanding entire liberty on this head." Good; but let us first compare notes as to what entire liberty is intended to comprise. Dissenters have their own views, and, on various occasions, have expressed them. The Archdeacon has been equally outspoken, and, to give greater emphasis to his utterance, has given it through the medium of a conference convened at his suggestion, and held on Wednesday last at Willis's Rooms. Let us see to what extent there is agreement between his views and those of Protestant Dissenters.

The first resolution passed by the Conference affirms a proposition which neither the public nor we are disposed to contest—"That it appears to this meeting that it is necessary that aid should be given out of the public funds towards building and maintaining sufficient schools for the education of the poor." The *Times* makes merry over the simplicity of this resolution. Certainly, "they may laugh who win." But it is open to the original friends of Education by voluntary effort to remark that it has *become* "necessary," chiefly because the course taken by the Government has *made it* necessary. It does not seem to us that a recognition of the necessity was out of place as the groundwork of subsequent resolutions. It may be truth that "the policy of these gentlemen has been of late to inflict upon the Government the punishment of not applying to it for pecuniary aid." It may be wit to remark, "We may perhaps conclude from this Resolution that they find they have only punished themselves, and have at last opened their eyes to the fact with which every one else has been familiar for the last twenty years." But neither the truth nor the wit of these jeering criticisms go for more than this—that an unlimited command of the nation's purse is sure in the end to overmatch private beneficence in behalf of any enterprise. Men of earnest convictions do not like to admit it until facts wring from them the confession—and when at last they give up the unequal and hopeless contest, they know very well that hundreds who have made no sacrifice, and who have used the nation's strength instead of their own, will crow, as this writer has done, over a victory which is as that of a six-chambered revolver over an oaken stick.

The second resolution pioneers the way for the third. It runs thus:—"That such aid be not by rates, local or general, but by Parliamentary grant, to be administered by the Committee of Council on Education as Parliament shall direct." The elimination of rates in any and every form, parochial, district, or county, from the resources to be available for educational purposes, although defended by the speakers on economical grounds, must be regarded as a *sine quâ non* of the Archdeacon of Taunton's system of educational liberty. We do not stay to discuss it, as our main object is to get at the pith and heart of the Venerable gentleman's project. They will be found in the following words:—

> That such aid be applied (*a*) in building schools of all religious bodies upon sites legally conveyed, secured for the purposes of education, and open to all children whose parents are willing to accept the education and to comply with the rules and regulations of the school. Religious teaching therein, and all manner of regulation connected with it, to be left unconditionally free to the managers of each school. (*b*) To assist in maintaining schools by annual grants. The amount of such grants to be proportioned to secular results as these are ascertained by her Majesty's inspectors. The manner of producing such results to be left unconditionally free to the managers of each school. That where desired such aid be applied to assist in building and maintaining purely secular schools.

"All religious bodies," then, may, according to this plan, profit by the application of public funds, or more strictly speaking of the proceeds of taxation, in maintaining their denominational schools, "the religious teaching in which, and all manner of regulation connected with it, are to be left *unconditionally free* to the managers of each school," and even secular schools may be similarly assisted. Could any arrangement assume a more liberal aspect? For whom are these juvenile educational and ecclesiastical establishments intended? For all comers? Not exactly. But for "children whose parents are willing to accept the education and to comply with the rules and regulations of the schools." That is to say, the public is to find the money, and the parsons are to prescribe the religious uses to which it is to be put—"Government support, and *no* conscience clause," is the substance of the proposal. We object to it as a system of waste in populous towns, and as a system of tyranny in small villages. We object to it as relegating the whole, or nearly the whole, education of the people to sectarian rivalry. We object to it as providing that public money shall pass beyond public control. We object—but there, why need we go on objecting? The proposal is out of date—it will never be seriously entertained by Parliament or people; and of this we are quite certain, that no ecclesiastical bodies would more strenuously oppose it than those designating themselves Protestant Dissenters.

ECCLESIASTICAL NOTES.

THE debate in the York Convocation on the readmission of the Wesleyans to the Established Church ended where we suppose most sensible persons expected that it would end. Archdeacon Hamilton's resolution inviting a conference between a committee of Convocation and a committee of the Legal Hundred with a view to a "thorough reunion" fell flat to the ground. The Archdeacon did his best to keep it up. Amongst other curious, but not, on the whole, unusual, arguments which he adduced in favour of his motion, were embodied the statements that the Wesleyans had never joined the "political Dissenters," had held aloof from the Church-rate controversy, and that it would be valuable to have their assistance in the years, not far off, when the Church would be assaulted,—a style of argument which induces us to suspect that concern for temporalities is, after all, at the bottom of this wonderfully friendly feeling. The motion was pretty well, but very briefly, supported; but every one must have felt, as the Bishop of Ripon said, that the attempt was hopeless; and the danger of making it was obvious when Archdeacon Pollock rose, denounced the "sheep-stealing" practices of the Wesleyans, and, amidst loud cheers, deprecated their doctrines as leading to self-deception, delusion, and hypocrisy. It was a question, at this point, whether the discussion would not widen rather than narrow the breach

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breach; but Convocation men, excepting when they are alluding to "political" Dissenters, are, on the whole, moderate and gentlemanly, and the Wesleyans were dealt with with very considerable respect. The end was the adoption of a resolution, proposed by Bishop Bickersteth, to the effect that the House would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England. The feeling of the Wesleyans themselves does not appear to have undergone any change from this discussion. The *Watchman* devotes an article, written, not unnaturally, in a rather irritated spirit, upon it. Bishop Bickersteth's resolution is there treated as a sensible amendment to Archdeacon Hamilton's; and as for the detailed proposals which have been made, our contemporary says that it shall waste no time in discussing them. The whole movement reminds us of what took place about a generation after the passing of the Act of Uniformity of 1662, when some of the leaders of Church and Dissent actually united to frame schemes of reunion. But, with a disposition on both sides to come to terms, the proposals failed. Then, as now, these proposals issued from a feeling of weakness on the part of the Church, and subsequent events fully justified that feeling. There is an instinct of alarm, and even Wesleyans would be clutched if so be that the Church might be saved. But the Wesleyans respectfully decline to be clutched, and with their declination will be an end of the matter. If the Church is tottering it will have to totter.

There is just now, or there seems to be, a rather extensive feeling in favour of Christian or ecclesiastical re-union, which is not confined to certain members of the Established Church. One of the representatives of this feeling is the Rev. Dr. Roberts, of the English Presbyterian Church in London, who, last week, delivered an address before a meeting of the ministers and office-bearers of that denomination, entitled, "Lessons from the Early Church." The address, from the brief report of it which has come under our notice, appears to have been characterised by a very considerable grasp of historical facts, and, for an English Presbyterian minister, an unusual breadth of thought. Dr. Roberts had the courage assail the Westminster Confession of Faith—a deed which resembles a Mohammedan assailing the Koran in Mecca itself. Dr. Roberts considered that the Confession was too minute, and very sagaciously remarked, according to the report, "that they of the Presbyterian Church in England would never persuade the modern English mind to accept those hundreds of propositions which their Confession professed to have settled for ever; and the consequence must be either that they failed to get Englishmen to become office-bearers in the Church, or that they ceased to require of them a formal acceptance of the standards which the Presbyterian Church acknowledged." After some equally strong remarks in the same direction, he said he would be glad if, with all fitting care and caution, any return could possibly be made to primitive simplicity in regard to this matter; and that it was far better to have a short creed, which could be honestly and intelligently signed by all their members and office-bearers, than a long and minute one which could in most cases scarcely be mastered, and which must, he feared, in some cases, lead to a paltering with conscience. The last characteristic feature of the early Christian Church touched upon was the immense importance which she attached to unity and Catholicity. The evils of schism and separation were eloquently depicted; and the lecturer, in winding up, said that, "in order to union, there must be far greater tolerance displayed for differences of opinion on unessential points than was yet the case." We are not surprised to learn that these sentiments were very strongly attacked, but Dr. Roberts is right notwithstanding. He is the one and first man who has struck at a very main cause of the want of success of modern Presbyterianism in England. Whatever may be the case with clerics, English laymen care almost less than nothing about the metaphysical creeds of the various Christian Churches, some of which are Christian in very despite of their own Confessions of Faith.

It is natural to connect Presbyterianism with Scotland, and therefore, we suppose, our own thoughts are at once led from the last subject to certain rather significant proceedings in recent Presbyteries of the Church of Scotland in Scotland. It appears, according to the *Glasgow Daily Herald*, that the subject of Church patronage has been largely engaging the attention of the Presbyterians. There is in the Church of Scotland a pretty constant wave of feeling in regard to this question. For six generations past it has been discussed, and in every generation a fresh exodus has taken place, and another independent religious community has been established. It is now nearly thirty years since the Free Church was established, and another generation is rising, and, in fact, has risen. We gather from our contemporary's remarks that the old grievance is again felt to be a grievance, and that nothing short of a radical reform will satisfy the new generation. Scotland, in respect to the practice, although not the law, of private patronage, differs from England, and there are few patrons who would now obtrude an unwelcome pastor upon a reluctant congregation. But still the law is in force, and it is now discussed in a moderate journal even in this fashion—

It is certain that the question of patronage will not rest as long as the theory of spiritual control which it involves offends the moral sense of the members of the Church. It is all very well to say, "Consider the evils which an agitation of this kind has produced in bygone days, and give us peace. Parliament will not give us relief, and what, then, are we to do? Are we to have another Disruption, as disastrous as the last?" As if sealing up a running sore were the way to mend it. It strikes us that the safety of the Church of Scotland lies in the firm and temperate discussion of this subject till the evil is amended in some such way as that proposed in the original motion of Mr. Charteris—a proposition which would insure a popular settlement, and at the same time preserve us from the half-hidden arts of patronage, to which we have referred, as practised in other Churches. The Church was never in a better position to discuss it, because, as we have stated, the yoke of patronage is lightly exercised, and does not form an unbearable practical grievance, and also because since 1843 a spirit of healthy liberalism and toleration has been largely cultivated both among clergy and laity. As to the timorous suggestion that Parliament may be induced to touch endowment if we ask it to touch patronage, it is scarcely worth notice, for we may confidently assert that there is no ecclesiastical establishment on earth that has less to fear from a rigid scrutiny of its endowments than the Church of Scotland.

The last observation can, we believe, be borne out by facts; but it is needless to say that the Church of Scotland question is not confined to the distribution of patronage. Suppose the inquiry were limited to adherents?

We daresay that a good many persons are surprised at the result of the meeting at Manchester upon the Irish Church question. For ourselves, we are rather glad of this result. For, of course, the Manchester people will not accept the verdict of this single meeting, which, as it happens, was packed, without general notice, by Church of England Sunday-school teachers and the riff-raff of Manchester Churchism. Nothing better than the result which was actually obtained, could, in our judgment, have happened. It is to be premised that the Manchester party must, to a great extent, lead the politics of the future, and there is nothing like apparently successful opposition for arousing that party. If Manchester has any of its old "blood and culture" left in it, it will at once take steps to reverse the proceedings of this meeting. It is rather difficult to dictate, or even to make suggestions, to men so well versed in public agitation as our friends in the comparative North; or we should most mildly suggest that a series of suburban meetings, culminating in one at the Free Trade Hall, would be of some public service. But, as a rule, it will be found that the Lancashire people know very well how to do their own business, and therefore, we feel assured, they will know how to reverse the apparent verdict of Monday last. The *Guardian* and the *Herald* have already made capital out of this meeting: is it necessary to say more? Surely Manchester does not need any progging from London?

THE RITUALIST TRIALS.—The East Teignmouth case has been elaborately argued in the Arches Court during the past week, the ground gone over being much the same as in the St. Alban's trial. On Friday Mr. Stephens, Q.C., replied on the whole case, and in conclusion said:—

My lord—I wish to make a few remarks upon the question of "religious persecution," especially as an amusing amount of misconception seems to have arisen on the subject. The question in the case is not one of religious persecution. What is persecution? Persecution in religious matters is unjust punishment inflicted upon a person for adherence to a creed or mode of worship, either by way of penalty or in compelling him to renounce his principles. But this necessarily imports freedom of action. Such freedom has no place here, because every clergyman upon institution promises in the most solemn manner to obey the laws of the Church, and upon the faith of that promise receives preferment, emolument, social status, and legal rights and powers. To profess, or even to entertain, principles at variance with such promise vitiates every definition, every idea of fair dealing, of honesty, and of truth. And the man who, under these circumstances, attempts to carry those inconsistent principles into action, and in so doing violates his solemn pledge, is punished for so doing, and not persecuted. The man so offending is justly punished with those consequences of his guilt which a dependent, not on this or that custom—not on this or that religious system—but on the universally received distinction between truth and falsehood; and he is justly punished for obtaining or holding preferment under false pretences.

His lordship said he must take a reasonable time to consider his judgment, but it would be given as soon as he was able, consistent with the importance of the case.

HISTORICAL AND BIOGRAPHIC SKETCHES.

V.

MRS. BENDISH.

AMONGST all the descendants of Oliver Cromwell—of whom more another time—the most remarkable was the lady whose name we have placed at the heading of this paper. It may be possible, one of these days, to trace the Cromwell line down to our own period. At least we will make the attempt, but Mrs. Bendish is entitled to a niche of her own.

Cromwell's eldest daughter was Bridget. A good deal concerning her may be gathered from the "Letters" in Mr. Carlyle's book. She married reton, and afterwards Fleetwood, and was therefore intimately acquainted with all the work of the Commonwealth. Her eldest daughter, by Ireton, was also named Bridget, who married Mr. Thomas Bendish, a barrister of Gray's Inn and a man of well-known aristocratic family. This Mrs. Bridget Bendish is the subject of our brief sketch.

In a certain circle no one was more frequently the subject of conversation, for something like a quarter of a century, than this extraordinary woman. In her Oliver Cromwell seemed to live again. Her figure, her height, her face, her manners, her voice, her character, were exactly those of the great Protector. The similarity was not amusing, but startling. It was so real that sometimes persons were half unnerved by it. Her figure and character have been described by one who knew her intimately, and had no temptation to speak well of any of her qualities, the Rev. Samuel Say, of Westminster, who appears to have had, what few persons had, the courage to give her advice. She is, he said, "a person of great presence and majesty, heroic courage, and indefatigable industry; and with something in her countenance and manner that at once attracts and commands respect." But she was a woman with whom it must have been difficult to deal. Her temper was imperious, her will stubborn, and her resolution inflexible. No power, no influence of any kind, would have made her change her course. Whatever stood in her way was trodden down with firm and relentless tread. Her residence was Southtown, Yarmouth, where she had some salt-works which she personally superintended. Say tells us that she was with her workmen performing the meanest employments from the dawn to the decline of day, dressing worse than any of them, and working without intermission for any purpose whatever. That finished, she would gorge down a meal, sleep, dress herself for company, when she had a great "grandeur of appearance," and take her acknowledged position as leader in the fashionable society of the neighbourhood.

This is the character, so far as it is drawn, of a coarse, strong-minded, and eccentric woman, but Bridget Bendish was more than this. She seemed to have some faculties in the very proportions that her grandfather possessed then. She was quick and vigorous in despatching business; active in ministering to the poor and the distressed, "the common friend, advocate, and patroness of all the poor, the oppressed, and the miserable of any kind." It is added that she was sincere, pious, generous, and profuse. Yet, says Mr. Say, though she never broke a promise, no man dared trust her word, and she was deficient as well in truth as in justice and common honesty. She was full of devotion and love, but there was no cruelty of which she was not capable. She was both jealous and trusting, suspicious and open, beautifully good and hatefully bad. So says Say: but it must be remembered that she offended Say, that Say was a Presbyterian, and that almost any Presbyterian of that time would blacken Cromwell's granddaughter if he could only, at the same time, blacken Cromwell himself.

In one particular respect Mrs. Bendish was greatly like the Protector. Whenever a great difficulty was before her, and she knew not what to do, she did what she said her grandfather always did, shut herself up in her closet and fast and pray until the difficulty was resolved. Like Wesley, she practised Bibliomancy, and nothing could turn her from the influence of the practice.

Few had the courage to withstand this woman in anything, and none ever dared to speak before her of Oliver Cromwell with disrespect. Dr. Brooke, of Norwich, who knew her, wrote that she looked upon the Protector "as the first and greatest of mankind," and also as the best. In talking of herself, or the mention of any good quality, she would say she learned it from him. Once Lady Fauconberg, one of Oliver's daughters, was rebuked by her for hearing anything said in disparagement of the Protector's memory; Mrs. Bendish plainly hinting that a daughter of Cromwell's who could listen to such conversation

must be a daughter in repute only. She remembered how she used to sit, as a little girl, on the Protector's knee, and she loved and venerated him as though he were always present with her.

When in London, Mrs. Bendish attended Owen's ministry, and afterwards that of Isaac Watts. An early poem of Watts' is addressed to her. Her husband died in 1707, and she herself in 1728. She left two sons, named respectively Thomas and Henry. The first died on the family estates in the West Indies, leaving a son, named after his grandfather Ireton, who died unmarried in 1730. The second son, Henry, married Lord Barrington's sister, on which occasion Watts addressed to him some complimentary lines. One son, Henry, was born of this marriage. He died at Southampton in 1753, and with him the line of Cromwell through his daughter Bridget became extinct.

THE IRISH CHURCH.

DISTURBED MEETING AT MANCHESTER.

On Monday morning, in pursuance of a requisition to the Mayor, numerously and influentially signed, a meeting of citizens was held in the Town Hall, Manchester, "for the purpose of taking into consideration the subject of the Irish Church Establishment, and the duty of Parliament in relation thereto." The Mayor presided, and among those present were —Mr. Jacob Bright, M.P., Mr. R. N. Philips, M.P., Messrs. Aldermen Neild, Rumney, Nicholls, Lamb, Crewdson, and Wright Turner (Salford); Councillors Joseph Thompson and Anderton; the Revs. Dr. Garrett, Dr. Parker, T. A. Stowell, S. A. Steinthal, W. Richardson, W. Gaskell, G. W. Conder; Messrs. Francis Taylor, William Warburton, A. Darbishire, G. Peel, Alexander Ireland, A. E. Fitzgerald, W. Touchstone, W. Ambrose, &c. The proceedings throughout were uproarious. The rank-and-file as well as the ostensible leaders of the Constitutional Association mustered in great force, as did also clergymen and Sunday-school teachers connected with the Church of England, and a circular had been widely circulated urging attendance to counteract the designs of "certain members of the Liberation Society" who wished to "make political capital" out of the movement. As a further indication of the nature of the agencies at work, it may be mentioned that every person entering the Town Hall was presented on the steps with a copy of a bulky pamphlet purporting to be an "authentic report" of "The Great Protestant Demonstration at Hillsborough, October 30, 1867."

The Rev. G. W. CONDER moved, and Mr. Alderman RUMNEY seconded, the following resolution:—

That in view of the gross injustice involved in the establishment of the Church of England in Ireland, and of the lamentable disaffection now existing in that country, the meeting is of opinion that it is the duty of Parliament to give its immediate attention to the subject of the Irish Church.

The resolution was received with an outburst of disapproval, and the Mayor declared that unless more decorum was observed he must have the authors of the disturbance ejected.

The Rev. Dr. GARRETT (Established Church) moved, and Mr. TOUCHSTONE seconded, the following amendment:—

That this meeting declines to pronounce an opinion in favour of the destruction of the Irish Church, because it has not evidence before it to justify such a proceeding, and also because this meeting has no desire to excite the angry passions of controversy throughout the kingdom.

Mr. JACOB BRIGHT, M.P., rose amid loud cheers and groans to support the motion. One of the gentlemen who had been conspicuous in front of the platform by continuous interruptions, endeavoured to prevent Mr. Bright being heard, by asking if the hon. member was a "citizen of Manchester"; and another of the same band inquired "if the amendment should not be put now." The Mayor did not appear to think either point required his decision, and Mr. Bright proceeded to say:—

This meeting, like towns' meetings in general, is divided in opinion upon the question which we are met to discuss. I will say at the outset, that I never remember attending a public meeting where I in the slightest degree interrupted a speaker. (Hear.) I do remember having sometimes claimed the right to reply to a speaker, and I believe that right will be given by the Mayor to every gentleman present. (Hear, hear) I am glad that a great number of persons have come to this meeting in a very earnest spirit in defence of the Irish Established Church—(Hear, hear)—because it seems to me that that is a sign that the Church is at last in danger. ("No! no!") And if the Irish Church should come to be in real danger, I should regard it as a favourable sign of the times. (A voice: "Who supports Garibaldi?" To which the response was promptly given, "The Italians," and cheers.) A good deal has been said about justice and honesty. Mr. Touchstone indulged in these expressions, and I think they have been used by another gentleman. (Hear, hear.) I shall not trouble you much with figures—("Hear, hear," and a voice, "Better not!"); but I shall give you two or three figures, because it is very difficult to approach this question with them. (A voice: "We don't believe in them!") According to the Census of 1861 the members of the Protestant Church in Ireland were in proportion to the whole population of Ireland as one to eight. ("Hear," and cries of "False!") I am quoting official figures. (Cheers.) (A gentleman asked, amid loud laughter, for the "authority" for the Census returns.) If I had nothing more to say than that I should leave the meeting, believing that I had established the case for the resolution. ("Oh, oh!" and groans.) Now for another fact. In Ireland there are 2,428 parishes; of 1,539 of these, or nearly two-thirds of the whole number, each parish contains fewer than 100 "souls belonging to the Protestant Church. (Cries of Stuff!" and "All that can be explained!") A gentleman says he can explain all that. So can I. (Cheers.) There are 199 of these parishes without anybody belonging to the Established Church. ("Oh, oh!" groans, and cries of "Authority!") I think it was the Rev. Dr. Garrett who told us that when money was remitted to the poor Catholics of Ireland (cries of "Roman Catholics!")—to the poor Roman Catholics of Ireland, that money was entrusted to the Protestant clergymen. Now, if that be so (a voice: "It is in nine cases out of ten!") I should like Dr. Garrett to tell me how the people living in these 199 parishes, where there are no Protestant congregations, get that money, unless he admits at the same time that each of these parishes has its clergyman devouring the living, and performing no duty. ("Hear," and cheers, followed by counter-cries of "Broad Church!" and "Time!") One of the speakers who preceded me spoke of this property which is now consumed by the Protestant Irish Church as if it were inalienable in the sense in which we consider private property to be inalienable. (Cries of "So it is!" "Speak the truth!" and interruption.) I don't know whether that gentleman is aware, but, if not, he is at least very ignorant of the question he has undertaken to discuss, that within the lifetime of most of us now in this room the Government has dealt once with that property. ("Hear, hear," and cries of ("More shame!") It has taken away from one, and it has given to another. (Hear, hear.) The Government has done that with respect to that property which it never does and never will do with respect to private property. ("Hear, hear," and renewed calls of "Time.") I am afraid some of those gentlemen are anxious to get rid of me. ("Hear, hear," and a voice, "Next election.") I am glad we have got a meeting here this morning presided over by the Mayor. I believe, as Mr. Garrett says, it will be an example to many other places, and that results advantageous to the country, and not disadvantageous, will flow from this meeting. (Hear, hear.) If the majority of the people of the United Kingdom had their will this Church would cease to be a political institution. ("No, no!" cheers and groans) Nobody present—not even those who have addressed us in defence of it—will maintain that anything like a minority of the Irish people supports this institution. (Hear, hear.) I doubt if anybody present would maintain that it got any support from Scotland. (Hear, hear.) Scotland has resisted any interference with her religion. On every occasion when the Government of this country has tried unjustly to interfere it has happily been met by the strongest and most successful resistance—(cheers, and a voice: "It is a Protestant country");—and I am prepared to say that it will be scarcely possible throughout the length and breadth of England to get up meetings in the evening, when everybody can attend—(Hear, hear),—where the Irish Church as a political institution would not be condemned. (Renewed uproar; calls of "Time!" and "Give us something about the Broad Church!") The association of that country and that Church—("Time!")—with the dark and tragic history of Ireland is in itself a reason why, before you can achieve the pacification of that country, that Church must be abolished. (Renewed disturbance, and calls of "Time!")

The MAYOR: You will not allow Mr. Bright to speak. He has not spoken anything like ten minutes yet. ("Oh, oh!" and groans.) Every speaker shall have ten minutes to speak; the longer you interrupt him, the longer he will be before you. (A voice: "We have timed him here fourteen minutes.)

Mr. Bright: I will address myself for one moment to what I believe is the source of the opposition to this resolution. (Hear, hear.) When I do so I undertake to say that, except for the Catholics who may be present ("Roman Catholics!")—Roman Catholics if you please—the whole of us in this room have one object and one desire. ("No, no!") The supporters of the Established Church of Ireland, if I understand their position, support it because they hope it will make Protestants and unmake Catholics, and make it easier to govern that country. The supporters of the amendment are in the main close under me, and in the middle of the meeting. (Hear, hear.) I would like to ask these gentlemen, whatever their faith may be in anything, even in much less than religious matters—whatever their faith may be, however true or however erroneous—I would like to ask them whether we have not enough of honourable pride and the commonest self-respect to yield to their opinions except by force. Force and opposition, except that which comes by persuasion, never yet made an honourable people relinquish their opinions. ("Hear, hear," and cheers.)

The interruption to Mr. Bright was now so loudly persisted in that he resumed his seat.

A number of speakers attempted to address the meeting, but were met with noise and confusion. At length the amendment was put and carried by a majority of about five to three, amid great cheering from the meeting. This virtually terminated the proceedings.

The *Manchester Examiner and Times* thus accounts for this curious result:—

We do not wish for a moment to contest this Tory triumph, such as it is; but, for the sake of people elsewhere, its character ought to be clearly explained. A civic tradition, which would be more honoured in the breach than in the observance, requires that a town's meeting shall be held at the Town Hall, in a room which will accommodate some five hundred persons, more or less. The Free-trade Hall holds ten times the number, but the mayors of Manchester have always refused to avail themselves of the large edifice for holding meetings at which they were to preside officially. The result is one of which we have no right to complain, since its inconveniences and its occasional advantages have been shared in pretty equally by all parties during the last twenty years; but it certainly deprives a Manchester town's meeting of all representative value. The main question which the promoters of a town's meeting have to take into consideration is this: Is it the interest of any party to pack the room? If it is, then victory belongs to those who can rally three hundred people on the steps of the hall when the doors are opened. The Tories have shown more sensitiveness than we could have expected on this Irish question. The advertisement summoning the meeting seems to have roused all their latent energies. Circulars were addressed far and wide, calling upon the friends of the Constitution to come forward on its behalf. The summons was promptly obeyed, clerical influence, no doubt, actively co-operating. The object was perfectly practicable. A levy of three or four persons from the various churches in the town would effect it. Protestant zeal of the traditional "no Popery" sort must be at a low ebb if this average could not be secured; so, at this small cost it has been found possible to make it appear that the public opinion of Manchester is opposed to the abolition of the Irish Church.

The *Manchester Guardian* satirically remarks that the most transcendant oratorical ability had little to do with the issue of the meeting.

In the midst of noise and disorder, the conclusion which a majority of the little crowd has come predetermined to announce is registered as the verdict of an influential division of the kingdom; and the only consolation for justice is that whoever is dissatisfied can easily get the decision reversed by only making some slight variation in the time, place, or manner of the appeal to public opinion.

Having spoken of the Irish Church Establishment at some length within the last twenty-four hours, we cannot pretend to find fresh material for consideration in the caricature of a discussion presented by the proceedings at the Manchester Town Hall. . . . We base our belief that the Irish Establishment must prepare ere long to resign its exclusive pretensions, and a share, at least, of its emoluments, on a strong conviction that it has hitherto totally failed to obtain the confidence of the Irish people, and makes no perceptible progress in that direction. It is a point very easily ascertainable; and if both sides will consent to be bound by the result of impartial inquiry into this question, the old controversy, which threatens now to break out with all its pristine fury, may soon be set at rest. The opponents of the Church will certainly ask nothing more than that the strength of its hold on the affections of the Irish poor should be the test of its claim to continued connection with the State.

GREAT MEETING AT BRIGHTON.

On Friday evening an address was given by Mr. Mason Jones, in the Pavilion Dome Assembly Room, on "The Irish Church in its Social and Political Aspects." The meeting had been arranged by the Committee of the Brighton Branch of the National Reform League, and the room was well filled with a most respectable and attentive auditory, the balcony being appropriated to the use of ladies, by whom it was fully occupied (in addition to a number in the body of the room), and who appeared to take great interest in the proceedings. Mr. Alderman Alger was unanimously voted to the chair; and among those on the platform were the Rev. Paxton Hood, Rev. R. Hamilton, Rev. R. Ainslie, Dr. Dill, Dr. Ruge, Messrs. W. D. Savage, W. Hall (Portslade), S. Bastick (Waterloo-place), Tankard, M. Wallis, Hadlow, Sutton, T. Hill, Johnson, H. Stevens, J. Thompson, J. Wood, and other leading Liberals of the town, many of whom also occupied seats in the body of the room.

The Borough Members had been invited to attend. Mr. White was absent on account of an attack of dysentery. Mr. Fawcett also was compelled to be absent, but wrote a letter in which he said:—

You will remember that last session the House refused, by a majority of thirteen, to grant a committee to inquire into the Irish Church. I should hope that Parliament would never again commit such a blunder. I have perfect faith in the ultimate triumph of liberal principles, and I therefore feel that the Irish Church is doomed. I shall resolutely oppose the appropriation of its revenues to the endowment of other religious sects; I think that henceforth religion must be supported and promoted by the healthy vigour of voluntary effort, and not by State endowments.

Mr. MASON JONES's lecture was listened to with great interest, and the eloquent lecturer was vociferously applauded. He sat down amidst tremendous cheering.

The Rev. E. PAXTON HOOD then rose, and in proposing the first resolution, said he was sure, after the eloquent and brilliant statement of the lecturer, that the meeting would heartily agree in it. It was far too late for him to say anything in further illustration of the question, except to express a hope that the present movement would lead to a speedy rectification of the wrongs under which Ireland had so long laboured. He then read the resolution as follows:—

That this meeting is of opinion that the establishment in Ireland of the English Episcopal Church is a grievous injustice demanding immediate remedy. That whilst a vast majority of the people, conscientiously dissenting from its doctrines, are compelled by law to join in its maintenance, it is in fact only the Church of a small minority of the people, and that minority the ruling class, thus perpetuating a feeling of irritation between the governed and the governors at once adverse to Ireland's prosperity and dangerous to the peace of the realm. This meeting expresses its opinion that the time has now arrived when the revenues now possessed by the Irish Church should be applied to secular purposes for the benefit of the people at large, and that all other grants for religious purposes in Ireland be forthwith withdrawn.

Mr. THOMPSON seconded the resolution, and in so doing only wished to say that the Reform League, being desirous of educating the people on this subject, had invited Mr. Mason Jones to deliver the address they had heard with so much satisfaction. As this was the first meeting of the kind that had been held in that magnificent room, he hoped that it would be successful. On a future occasion they also hoped to listen to Mr. Goldwin Smith, who had engaged to deliver a lecture there on the 4th of March next, on the subject of "The Revision of our Institutions." He must also add that Mr. Mason Jones volunteered to deliver the present lecture quite gratuitously; that he had engaged in this work purely from the love of it, and did not respond to that filthy portrait which had been drawn by the

Gazette. He coincided in the statements of the lecturer, and most heartily seconded the resolution.

The CHAIRMAN then put the resolution, which was carried unanimously.

The Rev. R. HAMILTON briefly moved the next resolution—

That petitions to both Houses of Parliament in accordance with the foregoing resolution be prepared and signed by the Chairman on behalf of the meeting, and that James White, Esq., be requested to present the same to the House of Commons; and that the Right Hon. the Earl of Chichester be requested to present the petition to the House of Lords.

Mr. W. HALL seconded. The presentation of petitions to Parliament was, he said, the legitimate method of making the wishes of the people known to the Legislature; but he felt that these would be disregarded, as the House of Commons was elected, not by the nation, but by a class: but there would soon be a Parliament elected on a broader basis, and he hoped we should soon see the completion of our civil liberties.

The resolution was then put and carried unanimously.

A vote of thanks to Mr. Jones was proposed by Mr. W. D. SAVAGE, and seconded by Mr. J. WOOD. Mr. JONES, who rose amid a storm of cheers and applause, said he thanked them for their too warm manifestations of approbation. It was not necessary to propose and second a vote of thanks, as the success of this splendid meeting, in the most beautiful room in which he ever was in his life, was a sufficient acknowledgment, for which he thanked them heartily; and he would now propose a vote of thanks to the chairman for his courteous, dignified, and impartial conduct in the chair—a resolution which he hoped they would carry, not by the customary show of hands, but, as it deserved, by acclamation.

This was accordingly done in the most energetic and hearty manner, and the meeting then separated.

DISENDOWMENT MEETING AT BRIGHTON.

The *Northern Whig* reports a respectable meeting which was held in the Athenæum, Belfast, on Friday evening, in favour of the general disendowment of all religious bodies in Ireland. The chair was taken by Mr J. M. Calder. Addresses were delivered by the chairman, Mr. Robert Workman, Mr. Robert Young, C.E., Rev. Robert Workman, Mr. Charles Duffin, and other gentlemen. The proposal to endow the Roman Catholic Church was condemned, and the sending of deputations to Government to ask for an increase in the *Regium Donum* strongly deprecated. The Rev. Mr. Workman, in the course of his address, while expressing hostility to "indiscriminate endowments," complained of the "exasperating inequality," of the Presbyterian endowments, and entered into a calculation to show that the endowment of the Episcopalian Church was excessive. He drew the following contrast:—

The struggling and poverty-stricken Catholic labourers and peasants are practically unaided. The sturdy Presbyterian farmers, who could do without it, obtain a trifling dole; but the Church of the nobility and gentry, whose wealthy members ought to blush at the thought of depending upon the public charity, rejoices in its hundreds of thousands. A ridiculous attempt has been made to prove that the Established Church is not so wealthy, by showing that if her revenues were equitably distributed among her clergy, they would not afford a very large income to each individual. The answer is that if you have a very large sum to divide, you can make it appear small enough by unduly multiplying the persons to whom it is distributed. And the number of the Established clergy is most unreasonably multiplied, for, in the first place, she has a great number of men settled in parishes where no minister is needed, and, again, in a great number of her parishes the wealthy incumbent engages a curate, that he may enjoy his leisure, so that in these cases the Church has two men where there is scarcely work for one. Then we must reckon the whole host of idle deans and canons, and such like, and we shall find that the number of her clergy is three or four times greater than necessary. In this way the average stipend is greatly lowered, and the whole revenue is so frittered away and eaten up by the holders of sinecures that we are prevented from noticing that it is inordinately great. But the lavish wealth of the Establishment appears very distinctly if we consider how it would divide among the Presbyterian ministers. The Presbyterians are about as numerous as the Episcopalians, and it is not complained that they suffer from a scarcity of ministers; but if the revenue of the Episcopal Church were divided among the 550 members of the General Assembly, it would afford to each one a stipend of some 1,300*l.* per annum. This were, indeed, a royal donum, and we commend this figure to the attention of those who hope, by levelling up, to arrive at religious equality.

He drew attention to other kinds of inequality, such as the disproportionate representation of Nonconformists in Parliament, the superior churches in which Episcopalians worship, while Nonconformists are forced to assemble in plain and often uncomfortable chapels, and the precedence taken over Dissenting ministers, who cannot even bury their dead without the permission of the incumbent. In consequence of these distinctions, a spirit of arrogance was cultivated on the one hand, and bitter resentment on the other. He believed the Establishment to be the chain and clog of Protestantism, and the reason why Ireland is at at this moment the most Romish and Ultramontane of all Catholic countries. The Presbyterian Church had suffered from the defection of its wealthy members, who were induced by State favour to become Episcopalians, and the temptations afforded to its poorer ones, who found that in the Established Church they had nothing to pay. Resolutions were adopted embodying the opinions expressed above, and expressing disapproval of Earl Russell's proposal. A committee was appointed for the purpose of forming a society to vindicate the principle of antagonism to all endowments, and to oppose any Government which would seek to maintain the present system.

STRATFORD.—Mr. Carvell Williams lectured on the Irish Church, at Stratford, on Monday last. The lecture was the concluding one of a series already noticed in our columns, and the audience was larger than on any previous occasion, the meeting being certainly the largest public assembly ever brought together in Stratford. Mr. Andrew Johnston, J.P. (an Episcopalian), occupied the chair. In introducing the lecturer he said they had heard of countries where one religion was established, of those where all religions were established, and again, of those where no religion was established. Happy the country, said he, where no religion was established. (Loud cheers.) Mr. Williams then proceeded to deliver his lecture. He was listened to with rapt attention, and loudly applauded. The audience was singularly unanimous, and there was no attempt at interruption. The adoption of a petition in favour of impartial disendowment was moved by the Rev. John Foster, of Plaistow, seconded by the Rev. T. E. Stallybrass, B.A., of Stratford, and carried with one dissentient. One fact must be mentioned, which will be scarcely credible to our readers. The use of the hall connected with the new Congregational church in Stratford-grove was refused when the subject of Mr. Williams's lecture became known. The preaching of justice to Ireland was a political undertaking, and politics should not be mixed up with religion. Who can wonder, with such examples as this before them, that men come to believe the converse, namely, that a religious spirit is out of place in the study of politics? The series of lectures thus ended has been highly successful. If the educated people in our towns were to follow the example of Stratford, and set to work to instruct "our future masters" in the various political questions of the day, and that in a calm and judicial rather than a party spirit, we cannot but think that very good results would follow. It would be better for the country than the most complicated system of plural voting.

FORTHCOMING LECTURES.—On Monday evening, Mr. Mason Jones is to address a meeting at Myddelton Hall, Islington, and the Hon. Auberon Herbert, a son of Lord Carnarvon, who lately seceded from the Government, is to take the chair. Next week Mr. Jones will commence the delivery of similar addresses in the provinces; he being announced to speak at Rochdale, Preston, and Macclesfield, on Wednesday, Thursday, and Friday, and at Ashton, on the 2nd March, and Halifax on the 4th.

A REPLY TO MR. MASON JONES.—On Wednesday evening, in compliance with an extensively advertised request to all concerned to "hear the other side," an audience numbering about 200, assembled at Store-street, and patiently listened to a lecture by Mr. W. T. Charley, a young barrister, who had essayed a reply to Mr. Mason Jones, on the occasion of that gentleman's lecture in the same hall. Mr. Charley commenced with a somewhat melodramatic lament, that so many of the assailants of the Church were to be found among her professed adherents, but conducted his case with considerable ability, basing his principal argument upon the Protestantism of St. Patrick's creed, and the apparent identity in doctrine of the Irish Church of the fifth century with that of the present day. The lecturer challenged the accuracy of several of Mr. Jones's facts *seriatim*, and assured his hearers that want of time alone prevented him from demolishing the remainder. At the conclusion of the lecture, which had lasted two hours, and elicited frequent applause from the audience, with as frequent expressions of dissent from a considerable minority, an Irish gentleman named Williams, claimed the attention of the meeting on the ground that he had succeeded in obtaining a hearing for Mr. Charley at the conclusion of Mr. Jones's lecture, and proceeded to put a series of pungent questions to the lecturer, but was interrupted, and at length silenced by general clamour. Mr. H. C. Raikes, who occupied the chair, vainly attempted to restore order, and the proceedings ended in a general uproar. The assertion of the *Standard* that "Sir R. W. Carden moved a vote of thanks to the lecturer, which was carried unanimously," must have been news even to such of the audience as remained till the gas was turned off.

The defenders of the Irish Church are following up the recent meeting in the Rotunda by establishing permanent branches of the Protestant Defence Association in the provinces. A meeting, presided over by Mr. Henry Bruen, M.P., has been held in Carlow, and it was resolved to make the Carlow branch permanent, for the purpose of promoting continued action, to call upon the central committee to enrol as members of the association the adult Protestants residing in the county, to petition Parliament against disendowment, and to add some of the tenant farmers of the county to the general committee. The Ulster Association will meet in Belfast in a few days, and other meetings are, it is said, in contemplation.

The Presbyterians and Wesleyans who were so urgently entreated to attend the great Protestant demonstration in Dublin were conspicuous by their absence from it. The *Daily Express* having asserted that the disendowment of the Established Church was condemned as strongly by the Presbyterians and Wesleyans as by Episcopalians, has been challenged by Mr. J. A. Mowatt to point out a single speaker at the meeting belonging to either of the two former religious bodies. Mr. Mowatt observes:—

The Moderator of the General Assembly of the Presbyterian Church was in the city in the *levée* and drawing-room at the Castle. Did he or any other Presbyterian utter one word in defence of the Law Church endowments? On the contrary, Wesleyans and Presbyterians held aloof from the movement and from the meeting, and for good reasons. These Churches and all Protestant Dissenters hold that their religion is founded on the Bible, and can only be sustained by its own inherent truth. But these Law Churchmen declared repeatedly in their speeches that if the State endowments be abolished the Protestant religion in this country must perish. No true Protestant believes a word of all this bosh. The true Protestants of Ireland were absent from the meeting. The people who believe their religion will live or die according as the Government purse-strings are expanded or tightened, were present.

In giving the fourteenth report of its commissioners, which deals with the united dioceses of Limerick and Ardfert and Aghadoe, the *Freeman's Journal* remarks:—"In the United Diocesan District there are twenty-two parishes in which there is not one Anglican. There are sixty-eight parishes in which the gross Anglican population, if equally distributed, would give an average of one family to each parish. The twenty-two parishes in which there is not one Anglican are so large as to their area that they contain a Catholic population greater than the whole Anglican population of the united dioceses of Limerick and Ardfert and Aghadoe. The sixty-eight parishes which contain an average of one Anglican family per parish contain a Catholic population five times larger than the entire Anglican population of the united dioceses. A group of benefices which represent one-third of the parochial revenue of the united dioceses present, as the cost of the spiritual instruction of the Anglican population, an annual expenditure ranging from 20*l.* per Anglican family in the least costly to 163*l.* in the most costly, and represent an average of 46*l.* per family in the group of parishes, which represent one-third of the whole parochial tithes of the united dioceses. Can the mind of man imagine a greater failure of a Church, or more gross injustice than is developed in this report?"

CHURCHMEN AND EDUCATION.

A conference of Churchmen was held on Wednesday at Willis's Rooms, on the subject of Free National Education. The Hon. C. LINDLEY WOOD was in the chair; and there were present Dr. Miller, vicar of Greenwich; Dr. Lee, Dr. Littledale, Archdeacon Denison, the Rev. M. W. Mayow, Mr. Kenyon, Q.C., Canon Hawkins, Rev. Mr. Cadman, &c. Neither the platform nor the body of the room was more than half filled.

The CHAIRMAN, after briefly touching upon the argument that education was at present founded upon the voluntary system, and was practically in the hands of the Church, said it had been stated that the voluntary system was deficient, but the official returns showed that under it the number of children attending the schools had increased to one in seven decimal from one in seventeen since 1818. He then proceeded to examine the two schemes, the first as contained in Mr. Bruce's bill, and the proposals put forward at Manchester, and the second as embodied in the Conscience Clause. The first he pointed out was open to many objections, especially that it would be a scheme of strictly secular education in the hands of the ratepayers, or rather their representatives, the guardians, whose failure in the workhouse missionaries was notorious. The Conscience Clause was a compromise which amounted to secular education, by the condition that nothing should be taught that Dissenters objected to their children learning. What was required was that absolute freedom for the Church which they were willing to accord to others, to proclaim and promulgate those religious truths which they believed could alone satisfy the mind.

Archdeacon DENISON moved—

That it appears to this meeting that it is necessary that aid be given out of the public funds towards building and maintaining sufficient schools for the education of the poor.

The meaning of this was that the State should confine itself to secular teaching, leaving religion unconditionally free to the managers of each school. After twenty years' consideration of the question he had come to the conclusion that the partnership between the Church and the State in the matter of religious education, and all regulations connected with it, was a mistake, and that the only proper course was to dissolve partnership. Circumstances had changed since thirty years ago, when that partnership was established, and the identity of the Church and State which formerly existed was gone. His proposal admitted the claims of those who were in favour of a purely secular education, although he as a Churchman could not understand education that was purely secular. Of course he did not contemplate State assistance to schools opposed to all religion—to a Mormon school, or to a school which inculcated positive immorality or irreligion. He wanted to see schools aided by the State everywhere where needed, in order that every facility should be supplied to parents to send their children to school, leaving the Church free to fight her own battle.

Mr. KENYON, Q.C., seconded the motion. He held that the State could not make education compulsory, as that would be taking children from their parents, relieving the latter from their duty, and be a despotic act opposed to the constitution of the country; but the State ought to give aid to facilitate education, leaving the parents free to do their duty, and the Church free to do its duty in teaching religion.

The Rev. Mr. D'ORSEY rose to move an amendment—

That this meeting, recognising the vital importance of reli-

gious education, is of opinion that it will be best promoted by requiring or permitting the clergy to teach religion, and the schoolmaster to limit himself to the other branches of instruction.

He admitted that any education worthy of the name must have religion as its basis; but he feared he differed from the archdeacon as to the place where, the time when, and the person by whom the religious education should be communicated.

The CHAIRMAN ruled that the amendment did not bear upon the resolution, which merely said that it was the duty of the State to assist education generally.

Sir W. DENISON objected to the resolution, first, because it would not be effective, seeing that the House of Commons would never grant sufficient funds, and it must be borne in mind that the growing population would require, supposing the State contributed only one-third, an addition of 150,000*l.* a year; and secondly, because he believed that God had placed before us a more perfect system in a tithe contribution. He moved an amendment declaring that each religious community should provide for the education of its own people, and provide the money required for the purpose.

On an objection taken by Archdeacon DENISON that the amendment was moved too late, it having been omitted by Sir W. Denison in his speech, and proposed after the archdeacon's reply, it was withdrawn, and the original motion carried, Sir W. Denison only dissenting.

Sir A. SLADE moved the second resolution,—

That such aid be not by rate, local or general, but by Parliamentary grant, and administered by the Committee of Council on Education, under such regulations as Parliament might provide.

He combated the proposition of an education rate, which he said would fall heaviest on the poorest districts, and lightest upon the richest, and throw the burden on that part of the national wealth which was already too heavily burdened, viz., household and landed property, passing over funded property and floating capital. It was also open to all the objections urged against Church-rates, and would end in no religion being taught in the schools.

Mr. THOS. PLUMMER seconded the resolution, and from personal observation testified to the differences and difficulties which arose from what was called the rate bill in the United States, which he said impeded rather than facilitated the work of national education. The Rev. Mr. FOWLE spoke in favour of Mr. Bruce's bill urging the advantages of voluntary local rating and local control. That bill was not opposed to, but founded upon the conscience clause The Rev. M. W. MAYOW remarked that Mr. Bruce's bill was the thin end of the wedge, which would end in secularising the schools. The resolution was agreed to, about six hands being held up against it.

The following resolution was moved in separate parts:—

3. That such aid be applied—(*a*) To assist in building schools of all religious bodies, upon sites legally conveyed, secured for the purposes of education, and open to all children whose parents are willing to accept the education, and to comply with the rules and regulations of the school. Religious teaching therein and all manner of regulations connected with it to be left unconditionally free to the managers of each school. (*b*) To assist in maintaining schools by annual grants. The amount of such grants to be proportioned to secular results, as these are ascertained by her Majesty's inspectors. The manner of producing such results to be left unconditionally free to the managers of each school.

In moving the first section, Archdeacon DENISON said his object was to fight the conscience clause, which no clergyman of the Church of England could conscientiously accept. This remark evoked audible expressions of dissent from several clergyman present.

The Rev. Mr. D'ORSEY considered that religion would be better taught if taught by the clergyman than by a secular schoolmaster. At present the religious education taught in the Church schools was not religious education at all.

The Rev. Mr. MELVILLE moved, and the Rev. Mr. BOYCE seconded an amendment—

That in the present crisis of the educational question, for the Church to forget its power as a national institution would, besides the impulse given thereby to the secular system, depress its influence and narrow its sphere.

This was spoken to by Canon MILLER, who said the acceptance of a liberal conscience clause was, he believed, the last chance for the Church of England; by the Rev. Mr. FLETCHER, canon of Dover; and negatived, and both clauses of the resolution were carried by a large majority.

It was also resolved—

That where desired such aid be applied to assist and maintain purely secular schools.

THE CHURCH OF ENGLAND AND THE WESLEYANS.

An interesting debate took place in the Convocation of the Province of York on Thursday, on the proposal for union with the Wesleyan Methodists, referred to in our last number. After two or three speeches in favour of the motion,

The Bishop of RIPON said it would be a blessed thing if the reunion could be accomplished. Many things seemed to favour the hope of a reunion. John Wesley said, "I die in the bosom of the Church of England"; and he also said, "When the Wesleyans leave the Church of England, God will leave them." It might, therefore, be fairly assumed that if Wesley were now alive he would counsel his followers not to leave the Church, or, if they had left it, to reunite with it. Again, there was no difference on doctrinal points that need prevent reunion. But, for many reasons, he did not believe reunion was now possible. It would be exceedingly inconvenient for Convocation to commit itself to a particular course without a reasonable prospect of ultimate success. He believed that the attempt was practically hopeless. In the present state of the Church of England he was convinced that any proposal for reunion would be rejected by the Conference. Would it be wise or prudent for an important body like this Convocation to ask for that which they had every reason to believe would be refused? There had been a talk of mutual concession. Was the Church to give up her Prayer-book, or one jot of her doctrine or discipline? Were they not, on the contrary, to hold fast by the Prayer-book, the discipline, and the doctrines of the Church: and, if so, what had they to offer the Wesleyans in exchange? There might be unity without uniformity, just as, on the other hand, there might be the most rigid uniformity without unity. The best way in which to gain over the Wesleyans would be for each minister of the Church of England to labour faithfully in his parish and attract separatists by the force of his virtues as a minister of Christ.

Archdeacon POLLOCK (Chester) said that instead of being able to regard the Wesleyans as nearest to the Church, it ought to be remembered that they represented the largest and the most fatal schism which the Church had known for the last two centuries. In his parish the Wesleyans constantly lay in wait for young persons who had been trained for confirmation and who showed signs of promise and religious earnestness; they were guilty, as he had said from the pulpit, of the worst kind of sheep-stealing, and he had found them above all others obstructive to the parochial work of a clergyman. On questions of doctrine, he believed that the practical effect of the teaching of the Wesleyans was doing infinite harm to the progress of spiritual truth. He had known more dissimulation and self-conceit, not to say hypocrisy, amongst the Wesleyans than in any other denomination in the land.

The Rev. Canon HORNBY, who made a speech supporting the resolution, said it would be a great evil if the resolution were rejected, and the Wesleyans were led to believe that there were not those feelings of friendliness towards them in that Convocation which existed in the Church at large.

The Archdeacon of MANCHESTER suggested, and the mover concurred, that the resolution should be confined merely to the appointment of a committee to inquire into the probability of a reunion, and the terms upon which it would be accepted.

The Bishop of CARLISLE said he concurred in the remarks which had been made by the Bishop of Ripon and Archdeacon Pollock. He said that with the greatest pain. No doubt, if the Wesleyans were represented there, they might say, "Look to yourselves; see if even upon your episcopal bench there are not serious doctrinal evils which must be removed before we can rejoin you. He was opposed to the Wesleyan doctrine of conversion. He felt very great regret that the subject had been introduced at all, and deprecated the idea of Convocation going cap in hand to the Wesleyans and asking for readmission to fellowship with them. He admitted that it was better to ask for union with the Wesleyans than with the corrupt and fallen Churches of Greece and Rome; but the Bishop of Ripon had pointed out the way in which real unity could alone be brought about.

Archdeacon PREST deprecated an attempt to obtain reunion with the Wesleyans on such grounds as had been alleged—namely, that they would be useful in fighting the political battles of the Establishment.

The Bishop of RIPON said it was very important that if possible the Convocation should come to a unanimous decision upon the point. He proposed the following amendment:—

That, whereas the union of all faithful Christians is earnestly to be desired, and many of the causes which originally led to the separation of the Wesleyans from the Church of England are sensibly diminished, this House would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England.

The PROLOCUTOR and the Dean of RIPON supported the amendment, and, after some further discussion, the original motion was withdrawn, the Bishop of Ripon's amendment was taken as the substantive motion, and adopted without a dissentient voice.

The *Record*, referring to the above discussion, declares that it has no faith in the practicability of a reunion of the Wesleyans with the Church of England. Great institutions strike an infinite variety of roots into the social state. Wesleyanism in number of members, in completeness of organisation, and in the scale of its religious and philanthropic labours, comes next to the Church of England herself, and is no mean rival. The system is the centre of widely extended ramifications, and is crowned, as with a diadem of honour, with its successful missionary operations.

Let it be supposed that the ministers of the body, and those especially in whose hands is placed its government, were willing for a reunion with the Church of England, would it be possible for them to effect it? Is it likely that anything approaching to unanimous action could be secured, and that so great a variety of interests, traditions, and associations could be surrendered? But even were the practicability of the step granted, it would still be open to consideration whether the reunion could be effected without damage to the Church of England herself. In the first place it would involve some mutual compromise. The Church of England would have to waive some of her claims, modify portions of her practical system, and perhaps admit of a change in some degree in her doctrinal basis. To suppose that so powerful a body as the Wesleyans would come cap in hand and sue for admission, giving up everything on their side, and yet expecting the Church to make no corresponding sacrifice, is absurd. Then, again, as regards the practical system, the whole scheme of classes, and class leaders, and local preachers would have to be assimilated to our own, and absorbed in some mode into our ecclesiastical organisation. Could all this be safely accomplished? We must also take into account the disorganised and unsatisfactory condition of the Church of England herself, with the state of her law as yet unsettled, and with a considerable body of teachers within her pale whose sympathies and opinions are yet more absolutely identical with those of Rome than the sympathies and opinions of the Evangelical body are with Wesleyanism. We believe that high-minded Wesleyans would scout the very idea of reunion till this great opprobrium and offence of false doctrine within our own pale has first been removed. At present we believe such a reunion to be impossible; nor is it certain that as a mere matter of policy it would be desirable if it were possible. The Church might conceivably derive more solid strength from the sympathy of Wesleyanism outside her pale, than if Wesleyanism could be absorbed bodily within it.

THE NATAL QUESTION.

At the meeting of the Convocation at York last week, the Dean of RIPON moved—

That this House while it deeply laments the scandal occasioned by Dr. Colenso's retention of the Bishopric of Natal, after his avowal of doctrines utterly inconsistent with those of the Church of England in some of the most important points of Christian faith, and earnestly desires that steps should be taken for his legal removal from it, believes it to be unwise and inexpedient that another bishop should be consecrated for that diocese until the see becomes legally vacant.

He stated that, while he entertained a strong feeling of sympathy with the Bishop of Capetown in the very difficult and trying circumstances under which he had been placed, he wished utterly to repudiate all sympathy with the Bishop of Natal and the doctrines he had publicly avowed. (Hear.) Referring to a report from the committee of the Lambeth Conference, he said that those who drew up that report were in error in supposing that the Convocation of this province had ever given their formal approval to the proceedings of the Bishop of Capetown in the case of the Bishop of Natal, and he (the Dean of Ripon) mentioned this in order that it might be understood that that House was not committed to an approval of any formal proceedings on the part of the Bishop of Capetown, who, he submitted, had no suffragan in any way or shape subject to his jurisdiction. He (the Dean) hoped that the question would be settled by Dr. Colenso being brought before a court of competent jurisdiction. If the Bishop of Capetown neglected that course, and chose instead to consecrate a rival bishop, Dr. Colenso might triumphantly say that his opponents dared not meet him before impartial judges The Rev. Dr. SALE, vicar of Sheffield, seconded the resolution.

The PRESIDENT said it was with the greatest reluctance he rose to speak upon the question, and it would have been much more in accordance with his feelings if it had not been brought forward at all.

He wished he could say that the trial which had come upon the Church had been met with all the prudence, the care, and the humility which such a grave occasion seemed to him to require. (Hear, hear.) He had no particle of sympathy with the course that had been taken by Bishop Colenso—(Hear, hear)—and he expressed his deep sympathy with the difficulties, great beyond example, in which the Bishop of Capetown was placed. The words which the Bishop of Capetown allowed himself to use in one letter, which probably would appear, were such as had seldom been used by a person in the bishop's position to one occupying his (the president's). He interfered in the matter because he believed that it was intended to consecrate, on the 25th January—probably in the University of Oxford—a new bishop of Natal, and that such a proceeding would be unlawful. In fact, its unlawfulness was now confessed. The law provided that a clergyman coming from a colonial diocese should not officiate in an English province without the written consent of the archbishop of that province. Dr. Thompson further said that he had been forcibly struck by the fact that, after the disgraceful confession, on the part of her Majesty's highest tribunal, that a fraud—he was speaking of a technical fraud—had been perpetrated, no Minister of the Crown had brought in a bill to redress that wrong and restore the Crown to its proper position in the eyes of its subjects. (Applause.) With regard to the canon law bearing on the case of Dr. Colenso, there were reasons to doubt the validity of the court by which he was deprived. It might also be argued that the citation to the Bishop of Natal only mentioned one of the two charges upon which he was sentenced, and that the proceeding was therefore null from the beginning. What was required was, not merely the opinion of Sir Roundell Palmer that the consecration of a new bishop would have been illegal, but something much larger, which should show them a way out of the miserable tangle and confusion whereby so many errors had remained unchecked for years in the Church. (Hear, hear.) The Bishop of Capetown constantly spoke of "the bishops of South Africa" as his supporters; but there was good reason to believe that they were not unanimous in approving of all that had been done or was proposed to be done. (Hear, hear.) He would advise that no consecration should take place, either in England or elsewhere. Whether Bishop Gray now held the patent which included Natal or not, it was indisputable that he once held it; and he might very well offer the benefit of his episcopal functions to those Natal clergymen who could not receive the ministrations of Dr. Colenso. The state of things in South Africa was lamentable to the last degree. Fights had actually taken place for the possession of a church. He very much doubted whether to put another bishop there would not stereotype that painful scandal. Dr. Colenso might tire of the intolerable contradiction of his position at present, and retire in a year or two; but, if a rival were put before him, the combat would be intensified and probably prolonged. He (the President) knew nothing of the qualifications Mr. Macrorie possessed; but he would advise that gentleman, if he was his friend, not to go to Africa at all. If he did go, he (the President) pitied him from his heart for the labour he would have to undergo.

He concluded by urging that the resolution should be withdrawn. (Applause.) The Dean of Ripon and Dr. Sale at once consented, and by leave of the House the resolution was withdrawn.

In a further published letter to the Bishop of

Capetown, on the Colenso-Macrorie difficulty, the Bishop of London says:—

Seeing that Bishop Colenso has refused to resign his post when requested to do so by the archbishops and myself, and the great body of the home episcopate, I must, till the legal difficulties declaring his deposition to be null and void are removed, however much I may regret it, regard him as still holding his office. I cannot, as at present advised, recognise the force of the arguments which lead you and many others entitled to the highest respect to look upon him as spiritually deposed, when the proceedings by which he is said to have been deposed are granted to be null and void in law, and when very grave doubts exist in the minds of those whom I regard as best informed as to their regularity even according to ancient ecclesiastical precedent.

His lordship concludes by telling Dr. Gray that nothing is likely to give those who teach dangerous error so much influence as any appearance of unfairness in the mode of treating them, or any endeavour, through zeal against them or their errors, to override the law.

SUNDAY EVENING LECTURES TO THE WORKING CLASSES.

(From the *Daily News*.)

It will be remembered that during the past year a series of conferences took place in the metropolis and elsewhere for the purpose of ascertaining the causes of the alleged indifference exhibited by large portions of the working classes respecting matters connected with religion. At these meetings several intelligent artisans expressed strong opinions to the effect that many working men would gladly go to hear sermons, but were not prepared to take part in Divine worship; in other words, that the customary religious services, whether of the Established Church or of the various Dissenting sects, acted as a deterrent in the case of considerable numbers of the labouring population. With the view of obviating this difficulty, and for the purpose of ascertaining how far such objections were sincere, a committee, consisting principally of working men, was recently formed by the Rev. Henry Solly, and a series of Sunday evening lectures, somewhat on the plan of those delivered last year at the late St. Martin's Hall, but, of course, with the religious element largely preponderating, were immediately organised. The first of these lectures was delivered by the Rev. H. Solly, at the Princess's Concert Room, Castle-street, Oxford-street, on Sunday evening, January 19, and they are to be continued until the middle of April next. The lectures, as a whole, profess to treat of the connection of religion with politics, and with other matters of daily life, the syllabus including the science of politics; man's nature and circumstances; freedom—its meaning and value; union and co-operation; citizenship; the Hebrew commonwealth; Christian brotherhood; and the Church of the future.

On Sunday evening the fourth lecture of the series was given as announced. The interior of the concert-room was brilliantly lighted, cheerful-looking fires lending warmth to the place, but the attendance was not very large, not more than a hundred persons, perhaps, being present. These, however, unmistakeably belonged to the better class of artisans. The male sex, contrary to the usual custom at religious meetings, strongly predominated. The stage, or orchestra, was occupied by a harmonium and upwards of a dozen male and female professional vocalists, forming an efficient choir, a table in front being reserved for the use of the lecturer. The programme commenced with a performance of instrumental sacred music, after which the choir sang "How lovely are the messengers," from the oratorio of "St. Paul." The Rev. H. Solly then read "God's Gifts," and "Incompleteness," from the well-known poems of Miss Procter, the choir following with a selection of vocal sacred music. A slight pause ensued, after which the lecture commenced. No text was used, the lecturer plunging at once into his subject. Recapitulating some of the views and arguments employed by him in previous lectures, he explained how he had spoken of the need of law and order, of government and leadership, as the essential condition of all freedom and progress, showing that rulers, both of political society and of the family circle, needed this government and guidance as much as did their subjects and children. Describing the various signs that there was a higher power above us, creating, ruling, and guiding all men, forming them into families, tribes, nations, and political communities—of how the greatest men and the strongest nations had been the most impressed with a sense of the invisible powers, and most filled with up-looking, reverential convictions; he proceeded to speak of the love revealed by the family affections, and of the spiritual relationships existing among human beings, as distinguished from the mere animal relationships of the brute creation. And yet, he remarked, beautiful as these were, there was an incompleteness, a continual sense of imperfection in them, as indeed in all human relations and earthly institutions — in the school, in the political community, in the enjoyments and recreations of life, and in all its social and commercial fellowship—in its trade guilds as well as its railway companies. But inasmuch as men were evidently intended and fitted for living in all these relationships, and could only grow by living in them, as much as a bird was fitted for the air and a fish for the water, so we are led to make all such institutions types of something more perfect for which they are preparing—types of a family in which the great Father should not be frail and mutable, whose love should not be taken from us, who should not grow old and pass away—types of a school where the pupil could not outgrow the master—of recreation that never should be vicious—of commercial, co-operative, and social fellowships, where there should be no dishonesty or folly—of a political community where there should be no injustice or oppression, where men's hearts and wills would be regulated and made right, not merely a few of their outward actions. The lecturer then urged the many proofs of there being such a divine family and divine political society into which men are born, for which they are created—pointing to the dreams and prophecies of poet and seer, the attempts of men like Alexander, Cæsar, and Charlemagne, as illustrations of his arguments, and then asked if One greater than these, more loving than father or mother, had not been forming and establishing His heavenly family and kingdom in our midst from "creation's dawn." He did not speak merely of a divine society to be found and entered after death. He thought lamentable mistakes, fraught with most disastrous consequences, had been too often made by theologians and preachers in directing men's attention chiefly to a blissful state beyond the grave, instead of urging them to seek and enter the kingdom of God upon earth. Certainly, the Almighty had not been waiting all these years to establish His kingdom. He had been governing all things, events, and men; and as certainly could not have been waiting to introduce order, health, happiness, and progress, until men reached some future and far off country. As the watchmaker constructs a watch according to the pattern in his mind, so the universe had been made with all its parts adapted to each other. If a spring or tooth in the watch was faulty all went wrong, but the plan was for correct action. So this world was meant for order and freedom, health and life. Men suffer in various ways, but they know they were not meant to be slaves, not to be conquered or crushed by disease and wrongs. This was true of all men, whether in St. James's or in St. Giles's. In this strain the lecturer proceeded for nearly an hour, the utmost attention being given to him by those present. At the conclusion of the lecture, a solo, "It is enough," from Elijah, was creditably sung by one of the choir, the programme concluding with a "Kyrie Eleison," after which the audience quietly dispersed.

At the commencement of the lectures a small payment was required of each person entering, but a friendly remonstrance from the Lord's Day Observance Society has led to a change in this respect, no charge now being made for admission. How far the new movement will prove successful it is difficult to predict, its existence being as yet scarcely known among the classes for whose benefit it was primarily originated. The experience of the next few weeks will, however, decide the problem. In connection with the Sunday evening lectures, a series of discourses are being delivered by Mr. Solly, at the same place, on Wednesday evenings, the subject of these latter being on the political and social history of the Roman Republic." A small charge is made for admission to the week-day lectures.

THE LIBERATION SOCIETY.—The Council of this Society has been convened for next Tuesday at the Cannon-street Hotel, in order to arrange, according to custom, the constitution of the next Triennial Conference to be held in May. The proceedings will be reported in our next number.

EXCESSIVE SEIZURE FOR CHURCH-RATES.—On Thursday the churchwardens of Sunderland made a seizure on the premises of Messrs. Joshua Wilson Brothers, extensive merchants, of Sunderland, and members of the Society of Friends, for Church-rates. The goods taken were seven titlers of sugar and cheese, to the value of 20*l.* 5s., the claim for Church-rates being 9*l.* 7s. 6d. While the church in Sunderland parish has abundance of funds, the income of the rector being between 1,000*l.* and 1,200*l.* a year, a portion of the Church-rate is appropriated to his stipend. The parish contains 18,000 persons, comprising the lowest class of the population, but their spiritual necessities are provided for by the Dissenters and town missionaries, one church being almost deserted, and another closed for years.—*Newcastle Chronicle.*

The Bishop of Grahamstown, who was to have assisted in the consecration of the new Bishop of Natal, has returned to his diocese.

FIRES IN RELIGIOUS EDIFICES.—Within the last three months fires have occurred in no fewer than five religious edifices in Liverpool. The last fire took place on Thursday night, when the Methodist New Connexion Chapel, West Derby-road, was completely gutted. There appears to be suspicion of foul play in reference to many of the fires.

THE CATHOLICS IN SCOTLAND.—It is stated by a Glasgow paper that a Roman Catholic hierarchy is about to be established in Scotland. The Archbishop or Cardinal is to be Bishop Lynch, now residing at Carstairs; and Father Parkinson, "an Oxford convert," will be Bishop of Glasgow.

THE RITUALIST INCUMBENT OF NORTHMOOR GREEN.—On Wednesday last, the Rev. J. Hunt took leave of his congregation for two years. At eleven o'clock, morning prayer and "mass" were sung. There was a very good congregation, who behaved most orderly throughout. Mr. Hunt was preceded to the reading desk by a boy dressed in a cotta, carrying aloft a cross, and by six choristers. The candles were lighted on either side of the crucifix, and the chasuble and frontal were rich watered white satin, with superb orphreys of vermillion and gold. A very handsome brass censer was at the foot of the holy table, but was not used during the service. The rev. gentleman preached from the chancel steps in his biretta.—*Wilts County Mirror.*

WESLEYAN METHODISM AND THE QUESTION OF EDUCATION.—We understand that arrangements have been made for the holding of a united meeting of the Education Committee, the Committee of Privileges, and the Committee of the latter appointed for "cases of special exigency," in London, on the 25th and 26th of this month, for the purpose of taking into consideration the present state of the question of education.—*Watchman.*

SECESSION FROM THE CHURCH OF ENGLAND.—The *Church News* contains the following announcement:—"We have heard with regret that the superior and sisters of a branch of a well-known sisterhood have left the communion of the Church of England." The foundation for this paragraph is, we understand, the fact that the mother superior and seven of the Sisters of St. Mary's Priory at Hackney have gone over to the Roman Church.—*Pall Mall Gazette.*

CONGREGATIONALISTS AND THE CHURCH OF ENGLAND.—The *Church Times* asserts that the Establishment is receiving large accessions from the ranks of the Independents, whose growing latitudinarianism compels those who desire to preserve their faith to seek a place for its nurture in the Church of England. It is the first time that we have heard of these secessions from our churches, and we are not sensible of the loss. We have, any way, a *fact* to set over against these imaginary gains by the Establishment at our expense. It is notorious that almost all our chapels in the metropolitan suburbs are crowded with Churchmen, who, without professing to have cast off their allegiance to the Establishment, yet continually worship with us. We will leave the *Church Times* to suggest or discover the reason.—*English Independent.*

THE PRESBYTERIANS AND TOAST-DRINKING.—At the monthly meeting, on Tuesday, of the United Presbyterian Presbytery, at Edinburgh, Mr. Fleming, of Lothian-road Church, proposed the following motion:—"That the presbytery respectfully and earnestly recommend the churches within its bounds to dispense with the objectionable custom of toast drinking at ordination and induction dinners." Mr. Gardiner, Dean-street Church, begged to propose the following amendment, and he did so because he had been a personal abstainer for many years, and he could not give a silent vote:—"The presbytery, while it would be glad that the drinking of toasts at ordination and induction dinners were discontinued, deem it inexpedient to take any action in the matter." The presbytery divided between Mr. Gardiner's motion and Mr. Murr's amendment—namely, the previous question—when the motion was carried by 25 to 17. The announcement was greeted with loud applause.

RELIGIOUS BEQUESTS.—The late William Nicholson, Esq., late of Aston Clinton, formerly of Duke-street, Lincoln's Inn, manufacturing silversmith, who died on the 23rd of December last, has left a number of bequests to religious and charitable institutions, including 1,000*l.* to the Reedham Asylum for Fatherless Children; 500*l.* each to the London Missionary Society, City Mission, and London Congregational Chapel Building Society; 300*l.* each to the Home and Colonial Missionary Societies, Bible Society, Hackney College, and Pastors Retiring Fund; 200*l.* each to the Asylum for Idiots, Orphan Working School at Haverstock-hill, Infant Orphan Asylum at Wanstead, Commercial Travellers' School at Pinner, Warehousemen and Clerk's School; School for the Daughters of Missionaries, Walthamstow; London Congregational Association for the Evangelisation of the Metropolis; to the trustees of Whitfield's Chapel, 300*l.*; and a further sum of 100*l.* to be distributed amongst the poorer members assembling there.

Religious and Denominational News.

The Rev. Dr. Somerville, secretary of the Foreign Mission Scheme of the United Presbyterian Church, has intimated his intention of resigning that office in consequence of impaired health.

The church and congregation assembling at Townley-street Chapel, Macclesfield, have presented their minister, the Rev. Joseph Moffett, with a purse containing 121 guineas, as a token of their esteem.

A Maharatee Brahmin is now labouring as a catechist of the Church Mission at Cawnpore. Among the persons baptized are numbered two ladies of the Delhi royal family.

THE REV. MORLEY PUNSHON leaves for New York on the 11th of April next. It is expected that the rev. gentleman's tour in the States will extend over several months—the *English Independent* says three years.

HARE COURT CHAPEL, CANONBURY.—The Rev. John W. Atkinson, of Potternewton Independent Chapel, Leeds, has accepted the invitation to become assistant minister at Hare-court Chapel, Canonbury, London (the Rev. Dr. Raleigh's).

NORTH SHIELDS.—The Rev. John Christien, of Manchester, has accepted a cordial invitation to succeed the venerable Mr. Jack, who has held the pastorate of the church meeting in St. Andrew's Chapel for upwards of thirty-four years, and who now retires at the advanced age of eighty.

THE ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY.—The introductory prayer-meeting will be held on Thursday, April 23; quarterly meeting, 24th; mission sermons and collections in the

metropolitan chapels, Lord's Day, the 26th; annual members' meeting, Tuesday, 28th; annual sermons, Wednesday, 29th; and public meeting, Exeter Hall, Thursday evening, the 30th of April.

CALLS ACCEPTED.—The Rev. D. B. James, late of the Western College, to Castle-green Congregational Chapel, Bristol, in place of the Rev. P. Thompson, M.A., resigned.—The Rev. W. W. Laskey, of Bedminster, to the pastorate of the Baptist Church, Stroud.—The Rev. William Dorling, of Bethnal-green-road Chapel, after nearly six years' work in London, has accepted a hearty and unanimous invitation to become the pastor of the Congregational church now forming at Buckhurst-hill, near Woodford, Essex.

GLASGOW.—Last week the Glasgow United Presbytery ordained the Rev. George Turner, who proceeds to Samoa as a clerical and medical missionary in connection with the London Missionary Society. A sermon was preached by the Rev, R. W. Thomson from 2 Cor. v. 14, 15. The Rev. Mr. Aikman, who put the usual questions to Mr. Turner, referred to his father, the Rev. Dr. George Turner, of Samoa, as one who had earned the esteem and gratitude of Christendom by his life and labours, and especially by his great work of Bible translation. Mr. Turner, we believe, will shortly set out for the distant scene by his future labours.

THE WORKING CLASSES AND PUBLIC WORSHIP.—The recent conference held in Liverpool, under the presidency of the Mayor, on the alleged indifference of the working classes to public worship, was numerously attended, and excited considerable interest. Among various practical proposals which have been elicited by the conference, was the suggestion that simultaneous sermons should be preached on the general subject in as many pulpits as possible, at which the attendance of the working classes themselves should be invited. The conveners of the conference have accordingly requested the clergy and ministers generally to co-operate in carrying out as far as they can the proposed plan on the last Sunday in February—viz., the 23rd inst.

SUNDAY SCHOOLS IN LANCASHIRE.—At a Wesleyan Sunday-school Conference held the other day in Liverpool, the chairman (Rev. James Grose) highly eulogised the schools in Lancashire. Yorkshire might dispute the pre-eminence, but neither that, nor any other county, could come up to the county of Lancaster. As to the Sunday-school system in general, it was the grandest exhibition of the voluntary principle. Offer pay to the teachers, and there would not be one where now there were fifty; and in point of capacity, the comparison would be equally in favour of the gratuitous system.

THE WESLEYANS OF LONDON are holding four midday religious services at Jewin-street Chapel, lasting about an hour. The first was held on Friday last week, and the attendance was very numerous, a large portion of the sittings in the lower part of the building being occupied. The congregation was partly composed of persons engaged in City business. The succeeding services are to be conducted by the Rev. W. Arthur, M.A., the principal elect of the Belfast College; the Rev. E. E. Jenkins, formerly a missionary in India; and the venerable Thomas Jackson, whose name has now stood upon the roll of Methodist preachers for nearly sixty-four years.

REGENT'S PARK CHAPEL.—On Wednesday evening last week a testimonial was presented to the Rev. Dr. Landels by the church and congregation at Regent's Park Chapel as an expression of affection and esteem, and in thankfulness for his restoration to health after his late dangerous illness. The testimonial, which consisted of a purse of 200 guineas, a silver teapot, with a suitable inscription, and a case of silver spoons, was presented to him, in the name of the church and congregation, by Mr. Justice Lush. A very warm expression of feeling was manifested on the occasion, and it was stated, on the behalf of the ladies who had collected the amount, that they had met with a universal expression of opinion that no testimonial could adequately represent the esteem in which Dr. Landels is held, and a regret on the part of the contributors that they were unable to give still more largely towards it.

THE EVANGELISATION OF LONDON.—The first of a series of meetings to be commenced in different parts of the metropolis was held in Tonbridge Chapel, Euston-road, on Monday evening. The attendance was numerous, and the most lively interest existed. J. Alexander, Esq., presided. After praise and prayer, the chairman briefly stated the objects of the meeting. He said that at a recent meeting of the Christian Instruction Society held in Cannon-street, it was decided to send a deputation from the parent society to the churches for the purpose of stimulating to action the societies already in existence, and to aid in the formation of similar organisations. After some remarks from the Rev. J. D. Thane, the meeting was addressed in earnest speeches by Mr. Sinclair, of Hare-court Chapel, and the Rev. J. H. Wilson, who enforced the claims of the mass of the population on the Christian church. The Rev. D. Jeavons, pastor of the church, urged the importance of active work upon the people of his charge, and the Rev. A. Buzacott said he felt a peculiar interest in the present meeting, from the fact that some forty years ago his honoured father had laboured with some of the members of Tonbridge in establishing a mission in Somers-town. From those efforts arose the Christian Instruction Society, from which a deputation had come to-night.

MILTON-NEXT-SITTINGBOURNE, KENT.—On January the 9th, services of a special and interesting character were held at the Congregational Chapel, Milton, consequent upon the settlement of the Rev. Palmer Law as pastor of the church. In the afternoon a sermon was preached by the Rev. G. L. Herman, of Chatham, on the True Priesthood, when the preacher took occasion to condemn and confute the high notions of the priestly office held by men of High-Church tendencies and sacerdotal pretensions. After tea in the schoolroom, which was both well provided and attended, a public service was held in the chapel, presided over by the late pastor, the Rev. W. E. Parrett, whose presence and address gave an additional interest to the services. Mr. H. Filmer welcomed the new pastor on behalf of the church and congregation, stating the circumstances which led to the invitation of Mr. Law, who responded by setting forth the plan of his operations. The Rev. John Vine, of Brentford, as an old friend of Mr. Law, testified to his Christian character and usefulness, confidently expressing a hope that both pastor and people would work harmoniously and happily. The following ministers also gave addresses, most of them speaking from subjects given:—the Revs. W. H. Hill, of Faversham; J. Samson, of Sheerness; H. G. Parrish, of Sittingbourne; and J. Lewis, Wesleyan. Though the weather was unusually severe and unfavourable, the attendance was good at both services.

BAYSWATER.—On Tuesday, February 4, interesting services were held at Westbourne-grove Chapel (kindly lent for the occasion), in connection with the recognition of Mr. R. I. Mesquitta, of the Metropolitan Tabernacle College, as pastor of the Baptist church worshipping at the Assembly Rooms, High-street, Kensington. In the afternoon a service was held, at which the Rev. W. G. Lewis presided. The Rev. W. Roberts (Independent), of Notting-hill, read a portion of Scripture and offered prayer. The Rev. W. G. Lewis gave an address on the constitution and privileges of a Christian church. After the usual statements, prayer was offered by the Rev. J. Stoughton, of Kensington, after which a charge was given to the pastor by the Rev. J. Offord, of Bayswater, and to the church by the Rev. J. Keed, of Acton. The Revs. F. White, of Chelsea; S. Bird and J. Davis, of Kensington; and W. Perratt, of Hammersmith, also took part in the service. At five o'clock about 500 friends partook of tea in the schoolroom. The Revs. W. Stott and H. Varley addressed the meeting. At seven o'clock service was again held in the chapel, when the Rev. C. H. Spurgeon preached to a crowded audience, from John x. 9, after which a collection was made on behalf of the Pastors' College.

THE SOCIETY OF FRIENDS AND THE EAST-END POOR.—During the past two months, through the private liberality of some of the Friends and other benevolent persons, nearly seven thousand poor men and women have been entertained, on successive Sabbath mornings, at public breakfasts, where food for the body and religious instruction for the soul have been simultaneously provided. Nine of these breakfasts have been given—viz., at Millwall, Limehouse, Poplar, Bethnal-green, Whitechapel (twice), the Gospel Arch (Old St. Pancras-road), the Lamb and Flag Ragged-schools (Clerkenwell), and at the Mission Hall, Brackley-street, Golden-lane. Mr. Edward Bastin, of Stoke Newington, and Mr. Thomas B. Smithies (Editor of the *British Workman*), have been especially energetic in superintending these breakfasts, and in collecting the funds for the needful expenses. There is sufficient money in hand to provide almost as many more of these philanthropic and useful manifestations of sympathy. The conduct of the poor and grateful guests has been, in every respect, satisfactory. After each breakfast the Gospel has been earnestly and affectionately preached. In several instances solemn pauses for silent prayer have intervened between the addresses. It was found, during the late distress in Lancashire, that much good resulted from the kindly sympathy and religious instruction received at somewhat similar gatherings; and it is hoped that in future years even the sorrows and privations of the present winter in London may be remembered as having been overruled for permanent blessing.—*Christian World.*

THE THEATRE SUNDAY EVENING SERVICES.—On Sunday last the New Standard Theatre, Shoreditch, said to be the largest and handsomest of the existing metropolitan theatres, was open for the first time for these services. Altogether there are four tiers of boxes, but on this occasion only two were thrown open, the second and third. The pit and stalls, which we were told would alone seat 2,500 persons, were crowded on the occasion, as were also the two tiers of boxes thrown open. Certainly, at a moderate calculation, there could not have been less than 3,000 persons. We, writes our reporter, were present at the opening of the doors, and for a considerable time scanned the people as they entered. Without doubt they were the very class whose absence from our regular places of worship recent conferences in London and Liverpool have lamented. The order of the people during the service, from the first moment of entering the house, was an example to many of our more popular places of worship. The Rev. J. H. Wilson, secretary of the British Home Missions, was the honoured preacher to this immense mass of unfolded sheep, and never did a preacher more fully follow the model of his Divine Master. From beginning to end, the sermon was full of parables, Scripture pictures, and illustrations from ordinary life. The text was from Heb. vi. 18—"Who have fled for refuge to the hope set before us." At the Metropolitan Music Hall, in the Edgeware-road, there was also a crowded house. The Rev. E. Bickersteth, incumbent of Christ Church, Hampstead, was the preacher here, and the discourse, which was founded on the words, "Behold, I stand at the door and knock," was also most appropriate to the class of audience. The other preachers were:—St. George's Hall, afternoon, the Rev. J. P. Waldo; evening, the Rev. D. C. Ingram; Victoria Theatre, the Rev. E. Jenkins; Sadler's Wells Theatre, the Rev. Frank White; Pavilion Theatre, the Rev. W. Dorling; Britannia Theatre, the Rev. T. W. Aveling; and St. James's Hall, afternoon, the Rev. J. W. Boulding, and evening, the Rev. F. J. Shaw.—*Record.*

LONDON MISSIONARY SOCIETY.—In connection with the Young Men's Auxiliary, two important lectures have been held: one at Stepney Meeting House, for the east of London, on the 4th inst., when Charles Reed, Esq., presided; and addresses were delivered by the Revs. R. Robinson, Home Secretary; E. Storrow, of Calcutta; S. Kennedy, of Croydon; E. W. Arkill, of Poplar; J. Kennedy, of Stepney; and J. Scrutton, Esq. More than twenty-five fresh names were enrolled, making a total of fifty-five in Stepney alone. Mr. Scrutton offered to give one shilling to every card that might be taken for Stepney; and Mr. Charles Reed volunteered to do the same for the young men at Wickliffe. The second meeting was held at the Poultry Chapel on the 11th inst., George Williams, Esq., of St. Paul's-churchyard, presiding. Devotional services were conducted by the Rev. R. Robinson and the Rev. Mr. Geikie, of Islington. Devotional services were conducted by the Chairman; the Rev. Dr. Mullens, Foreign Secretary; S. Kennedy, of Croydon; Alexander M'Auslane, of Finsbury; and T. Sissons, of Bishopsgate. Letters were received from the Rev. J. S. Hall and the Rev. Ll. D. Bevan, of the Weigh House, explaining their absence, and promising their very hearty co-operation in the movement. Mr. Bevan, with the view of stimulating the young men at the Weigh House, intimated his intention of contributing ten guineas of the required ten thousand. In acknowledging the vote of thanks accorded to the chairman, he promised the very handsome donation of fifty guineas.

PEABODY MEMORIAL CHURCH.—This church, in Georgetown, Mass., erected as a memorial to the mother of George Peabody, by her son, was dedicated on Wednesday last week. Mr. Peabody, who was present when the corner-stone was laid, in September, 1866, was not able to attend the dedication. A letter from him was read, bearing date London, October 18, 1867, and addressed to the members of the Orthodox Congregational Church in Georgetown. After stating that his sister, his "faithful coadjutor" in the enterprise, had informed him that the church had been satisfactorily completed, he adds:—

In the building of the church we had a twofold object: first, its consecration to the memory of our beloved mother; and, second, its dedication to the worship of Almighty God, in its simple purity, according to the evangelical faith as acknowledged and accepted by our dear mother; and as recognised by the Orthodox Congregational Churches of New England. On the completion of the building, its use will be legally conveyed to you and your successors, in trust, subject to the following conditions:—

1. It shall always be called "The Memorial Church," and known as such, and it is our desire and hope that the memory of our mother, thus associated may be perpetuated as long as the structure shall stand.

2. It must be devoted to religious and strictly moral purposes only, excluding for ever all lectures, discussions, or controversies on political or other subjects of whatever nature inconsistent with its object as the House of God and a memorial of the dead—and I trust that the principles therefrom promulgated will be those of universal benevolence, and of genuine Christian forbearance and charity.

3. The person selected for your minister must be one who in every respect conforms to discipline, principles, and faith of the Orthodox Congregational Churches before mentioned, and shall cordially accept of the creed of this Church.

4. The tablets commemorative of our mother and of your former pastor, the late Rev. Isaac Braman, must be carefully preserved, and the inscription kept legible.

The building and everything appertaining to the premises must also be kept in perfect order and repair for ever.

It now remains for you to dedicate it to the service of that God who, I trust, will receive homage of countless generations of your posterity.

I am, with great regard and esteem, your humble servant,

GEORGE PEABODY.

The dedicatory services took place after the reading of this letter. A hymn written for the occasion, by Mr. John G. Whittier, was then read by the Rev. George W. Campbell, of Bradford, and sung by the choir. The dedicatory sermon was delivered by the Rev. M. P. Braman, D.D. The Rev. Dr. John Pike offered the consecrating prayer. The church is constructed of face-brick, ornamented with freestone trimmings. The bell, a large one, was sent by Mr. Peabody from England, and bears the following inscription:—"Presented by George and Judith to the Memorial Church, Georgetown, Mass., erected by them in memory of their mother, Judith Peabody, born within the limits of that town in 1770."—*New York Independent.*

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.—A meeting in behalf of this society was held at Highgate on the evening of Tuesday, the 4th of February. Through the kindness of the Rev. J. S. Wardlaw and Mrs. Wardlaw, Farquhar House was thrown open to a large number of friends who were invited to hear of the progress of this most useful society. The Rev. Mr. Wardlaw introduced the subject, and stated that it gave him great pleasure, as an old Indian missionary, to bear his testimony to the importance of the operations of this society in advancing the cause of missions. The society acted as a coadjutor to every missionary society whose agents were labouring in the Indian field. It offered to train their teachers, to supply them with good Christian school-books, and to give them grants of money to open new vernacular schools in so far as its funds permitted. It was quite impossible to over-estimate the incalculable service thus rendered to the cause of Christ in India by such an essential

work as this. The Rev. Messrs. Whitehouse, of Madras, and Sherring, of the Punjaub, then addressed the meeting, and bore similar testimony to the services rendered by the society to all the missionaries. Mr. Lockhart Gordon, the secretary of the society, then gave a general outline of its rise and progress, showing that it had now 150 promising students in its four training institutions, and upwards of 4,000 boys in its schools, while it was now providing one-third of the Christian literature of India in its fourteen native languages. Mr. Gordon also stated that a system of colportage had been established by which the Bibles and portions of it, along with the society's publications, would be more extensively circulated. Fifty book depots had also been opened in various parts of the different residences. Female education had received a considerable impulse from the society's publications, some of which were provided for mothers' meetings and to help forward Zenana work. Mr. Gordon was followed by the Rev. Mr. Kirkham, incumbent of St. James's, Hampstead, and the Rev. J. Viney, of Highgate, both of whom made powerful appeals in behalf of this truly catholic society.

Correspondence.

DOCTRINAL TRUST-DEEDS AND ESTABLISHMENTS.

To the Editor of the Nonconformist.

Sir,—I am much obliged by your insertion of my letter last week, and still more obliged by your leading article on Ecclesiastical Affairs. I sympathise so completely with the main objects of the Liberation Society that I shall be very willing to forward them even by my own discomfiture in an argument which may seem, to some of your readers, irrevelant. At the Hackney Conference I should not have spoken at all; I went to listen. But many of my own congregation—who almost to a man are earnest voluntaries—were present, and called for me. I was, moreover, preceded by a Church of England speaker, who urged, in a slightly different form, the very difficulty that I myself tried to indicate. My point was this—"If we come to this controversy at all we must come with clean hands, we cannot decently pull down one Establishment if we are building up another." So in my letter last week, I refer to my suggestion "that Nonconformists are themselves building up a rival Establishment." If I had said that the rival Establishment was already *built*, your own objections and Mr. Robjohns (for which I beg to thank him) would to my own mind, have been perfectly conclusive.

It would be unbecoming in me to comment on your own article; but, in reply to Mr. Robjohns, I would venture to say:—

1. "The civil Government *pays*" any *Nonconformist* whose income is derived from rents, rent-charges, &c., &c., arising from property held in trust for the purpose of teaching for ever a certain schedule of doctrines, or performing certain religious ceremonies. Even under our voluntary system, when for the most part there is no endowment in addition to the church, the payment is perfectly obvious—so far as mere *permission* to receive what people long dead chose to give, can be called "payment" at all. A freehold in trust for doctrinal purposes, is *rent free*; the rent might otherwise have been 200*l.* a year, which must have been met among other "incidental expenses," and would unquestionably have lessened very materially the minister's "salary." If a Dissenter has a right to give land and money for a chapel, and to charge land of his own for ever for the support of its minister—if this is a *private* and not at all a *national* affair—I ask again, how can we justify the wholesale alienations of the Tudor Reformation? That they can be justified I have not a doubt; and for the very same reasons I am equally certain that doctrinal trust-deeds are wholly unjustifiable.

The Poultry Chapel, for instance, might be sold for 40,000*l.*; or it might be sold for 20,000*l.* in money, to be spent upon a new chapel, and an annual payment for ever of (say) 1,500*l.* a year for the support of the minister of the new chapel. Wherein would such an arrangement differ from the case of an Establishment, proved to be such, according to Mr. Robjohns, by this characteristic—"the civil government *pays* the church by allowing it the use of rent-charges, &c."? For the church property has become *national* just as the Poultry Chapel might become national—by being forcibly taken away from the people for whose use it had been granted by private individuals. The instances in which an original grant of land belonging to the whole people was made to the Church *in the first instance* by the State itself, *in its public capacity* are to say the least excessively few. And if they were ever so numerous, the State *as such*, being the representation of the people, has an undoubted right to dispose of the people's land. We are thrown back upon the very ground which I tried to occupy—the ground of *policy*. On that ground *all* endowments, even though they go no further than the purchase of a building to be held rent-free for ever, seem to me equally pernicious. All material provisions for the perpetual teaching of religion are matters of policy, not of bare right; and the policy which justifies one justifies all.

2. "The civil government keeps" every church with a doctrinal trust-deed "in the *prison* of a grievous bondage." What bondage has the Establishment to endure? The bondage of the Articles and Liturgy and Canons, &c., the bondage that was chosen for it about three centuries ago by the people who created it—the bondage which it does not wish to be free from. What bondage will Dissenting congregations have to endure three centuries hence—when perhaps a freehold in Lower Clapton may be as valuable, yard for yard, as a freehold is now in the heart of the City of London? The bondage of *their* articles of religion, their "schedule of doctrines." I cannot see the difference.

3. and 4. "Preference" and "Penalties." If I had said that doctrinal trust-deeds have *built* up an Establishment, these objections would have been relevant and *fatal*. But what I do say is, that we are beginning—and more than beginning—exactly where all Establishments began. There never was "preference," there never were "penalties," *to begin with*. When much land had been set apart to pious uses, when doctrines which we now believe to be false, and ceremonies which we now believe to be superstitious, were protected by vested interests and sacred bribes, when every secular wrong could be bought over by a strong and wealthy religious community, *then* "the Church" dictated its own terms. It persuaded the nation to *do* what the Liberation Society is now persuading the nation to *undo*. But where is the consistency of persuading the nation to undo in one direction what we are making all the old preparations for ourselves accomplishing in another? The nation *permitted* (and the *permissive* part of an Establishment is immeasurably the largest part) the grant for ever of lands and goods for the perpetual maintenance, not of truth, but of what certain individuals *believed* to be truth. Is the *principle* altered, whether the individuals be the Council of Trent or the Congregational Union?

I said what I did say at the Hackney Conference because I believe that the best mode of "clearing," as Mr. Robjohns says, "the ideas of our young men on the great question" is to go straight to fundamental principles rather than argue about mere details.

I am, Sir, yours &c.,

W. KIRKUS.

Hackney, Feb. 8, 1868.

[Mr. Kirkus seems to regard rent-charges in the Established Church as charges settled upon their real estate by private owners. This is a mistake. Rent-charges are commuted tithes, and tithes originated in public law, and were of a nature of a tax in kind for religious purposes.—Ed. *Noncon.*]

THOUGHTS ON PREACHING.

To the Editor of the Nonconformist.

Dear Sir,—May I be allowed to give expression in your columns to a few casual reflections on the preaching of the present day? It is not easy to say anything new or pertinent on a subject so oft-discussed. My remarks will therefore chiefly bear upon a phase of the question least often dwelt upon—the needs of the hearer rather than the claims of the preacher, though it is not quite easy to separate them.

I suppose that, in the main, people who regularly attend church on Sunday, go there—if they have any higher motive than habit or tradition—to enjoy united worship, and to have their spiritual nature quickened and elevated. Sir Matthew Hale once said that he went to a place of worship not to learn theology, but to *get his soul refreshed*. If that view was correct two centuries ago, when England was overspread with ignorance, how much more so in the present day, when a knowledge of the ethics of Christianity, at least with the church-going population, is general; when, among the middle classes, to whom these remarks chiefly apply, the Bible is a familiar volume; when the young are taught the elements of Christian truth at home or at school; and when religious books of every kind, and dealing with every phase of the great subject, are scattered broadcast through the land. We cannot ignore the presence or value of these agencies; and is it not a rational view that the pulpit, abating obsolete claims, should supplement rather than supersede them—that it should aim to do that work in the sanctuary which is not, and *cannot*, be effected by other means? The power of the living voice, if that voice be the expression of earnest conviction and deep feeling, can never cease. How much soever intelligence and religious knowledge may increase, the pulpit will still retain its special sphere as the most direct and potent, if not the most widely-extended, means of awakening and sustaining spiritual life.

But, it is often said, one of the chief wants of the age is a learned ministry—preachers who can cope with the sophistries of the Rationalist, and expose the assumptions of the Ritualist. I mention this for the purpose of pointing out what strikes me as a prevalent mistake relative to the proper scope of pulpit ministrations. Without doubt, a high degree of cultivation is *per se* an advantage to ministers of the Gospel. Still it will hardly be seriously contested that the task of confronting scepticism, and waging war against priestism, is more suited to the lecture-room or the printing press than to the place of worship. In the one case it is an appeal to all whom it may concern; in the other, to a mixed assembly of Christian people, few of whom probably have any vital interest in such controversies. An earnest ministry that aims above all things to awaken the Divine life in the soul, to bring the Gospel home to the hearts and every-day existence of men, to give a vivid reality to the claims of the Unseen, and so to present the heavenly Message that the messenger is hardly thought of:—this seems to me a much more urgent want of the day than a learned ministry. To become all things to all men so that some may be gained, is an Apostolic maxim, forgetfulness of which makes the pulpit labours of many a hard-working minister barren of results. In ordinary life—in relation to *everything* else—if you wish to secure any special object, the means are instinctively adapted to the end. Suppose you anxiously wish to persuade a friend to take any given course, how carefully you will approach his mind with the pleas most suitable for the purpose. Why this adaptation of the means to the end should not be universally recognised as a paramount necessity by all Christian ministers, I cannot imagine. Is it any defect in training, or a too slavish adherence to prescribed models, or a timid adherence to tradition? Ministers do not expect miracles to be performed, though they sometimes act as if they did. Ought a man to bid adieu to the common sense he possesses as soon as he mounts the pulpit stairs? Are the Peculiar People a type of what Christian people in general should be?

Again, it is the accepted belief of every Christian that the Gospel is adapted to all times, and to all conditions of men. This is regarded as one of the most convincing proofs of its Divine origin. And this glorious truth seems to me to place all sincere preachers of the Gospel very much on the same level of advantage. It is not very minister who possesses the powers of irresistible eloquence. Providence has not so prodigally distributed the gifts of speech. Educate and train as you will, preachers who can compel the attention of their hearers, whatever their theme, are necessarily the few. If, however, such high natural endowments are the exception, all ministers are on an equality as to the greatness of their mission, and *may* possess in common simple piety and earnest devotion to their Master's cause. At a recent meeting in Freemasons' Hall, the Hon. and Rev. Baptist Noel complained of the want of heartiness in the preaching of the present day, and quoted the well-known but always pertinent anecdote of Garrick, the actor:—A clergyman said to him once—"Mr. Garrick, how is it that while people go to to sleep while we (the clergy) are preaching, you can always keep people awake?" "The reason," said Mr. Garrick, "is this: You teach truth as if it were a fable; we speak fables as though they were truths." But, after all, example has more influence than precept. The pastors of our churches in the long run produce a more abiding impression by what they *are*, than by what they *say*. The moral influence exercised by the clergy who lead a godly life is almost independent of brilliant parts or an eloquent tongue. If they cannot kindle the imagination, intensify feeling, and present Divine truth in new aspects, they at least can quicken the heart and arouse the conscience; while others, with perchance greater abilities, who deal with the Gospel in the pulpit on its merely ethical side, produce little impression because they shoot over the heads of their hearers. How many minister in aiming too high misses the mark; how common the fault of feeding the mind with knowledge when the heart needs to be kindled into devotion!

But the main point to which I wish to call attention is this—that preachers so often fail (in their official capacity) to accept the Gospel *on its own merits*. Its sublime simplicity is as wondrous as its universal adaptation to human nature. God seems as it were to have taken infinite pains to make Christianity level to the capacity, as well as equal to the needs, of every man, by embodying it in a Life which can touch our nature at all points. It has thus become to us, not as a set of dogmas to tax and perplex the understanding, but as a living Person whom the heart can embrace. When that Life is vividly portrayed through human agency, can it be said that the Gospel has lost its power? I often think what a different tale the larger proportion of church-goers would have to tell if the want expressed by Sir Matthew Hale were oftener met—if preachers more frequently remembered, and burnt into their experience, that the whole aim of religion and religious instruction is to implant and nourish the Divine life in the soul of man; not in a roundabout way through the intellect, or by assent to certain formulæ, but by a direct appeal to the affections, by the presentation to the heart of Him who is the express image of God, and the perfect ideal of man. It seems to me that a very artificial and unsound state of things must obtain where this primary truth is not adequately recognised. Unsophisticated hearers must be lost in wonder when they see preachers so often puzzling their congregations with intellectual exercitations, or feeding them on rounded periods and the dry bones of earthly theology, or raking the Old Testament for stories or texts that admit of ingenious manipulation in the support of some clever and fine-spun theory, while the grandly-simple message of God to man, and the wondrous fashion in which it seeks to interpenetrate his whole life, is made of so little account.

Another point which is, I think, hardly enough considered, and is not unconnected with the foregoing remarks, is the composite nature of our congregations. Some, in not a few cases many, of the worshippers are poor and illiterate; the majority, on the average, do not make religion the study of their lives; and, at the very least, a moiety are females. But *all* have this common attribute—they need the Gospel to awaken strengthen, or comfort their hearts. I will only illustrate one of these cases. If the feminine nature is least accessible

on its intellectual side, there is the less probability that it will be beneficially influenced by dogmatic truth and subjective preaching. And if, as is generally allowed, woman has more of the religious faculty than man, and her moral sympathies are more easily stirred, preachers cannot safely ignore this Providential provision in aiming to make the Divine message plain and acceptable to all.

One further thought on the subject is suggested in a short lecture by Professor Seeley, which has come into my hands. That celebrated author, in a paper recently read before the University College Students' Christian Association, says that the Christian Church is bound to have a philosophy of society. He contends—though of course the idea is not new—that as, since the infancy of Christian Church, new powers have begun to work in the world, any one who in these days would make it a living influence in his own life, and in the lives of those around him, must study deeply those conditions, and realise intensely the actual state of the world. The Christian Church, he says in effect, is interested in all that concerns man—in promoting good political institutions as well as the spiritual welfare of individuals—in advocating social reforms—in probing the causes of poverty, as well as in relieving distress. There is no doubt that, of late years, a decided change for the better has taken place in this direction, both in and out of the pulpit—thanks to political Dissent and the stimulus of secular philanthropy.

The same idea, applied in another direction, was one of the favourite topics of the artisan speakers at the Working Man's Conference about a year ago. "What was religion," said one of them, "if it did not enter into everything that concerned a man's life?" "They were not atheists," remarked another; "they believed in pure practical Christianity; and if the ministers of religion would teach them a pure, practical, and useful Christianity, they would come amongst them, and help them with all their might." It is not worth while to discuss any possible mistakes or fallacies that underlie such statements; but they express, in a loose form, the want of *all* classes for more of the style of preaching that touches the secret springs of humanity, and that seizes hold of the idiosyncrasies of society and the current events of the day, to illustrate the close connection between the simple truths of Christianity and common life.

I am far from denying in this free criticism that the relations of the pulpit to the changing aspects of society are not being more or less readjusted. But there are, I think, a number of traditions, stereotyped opinions, and narrow prejudices which seriously retard the process. Whatever has that effect, whatever prevents the preached Gospel from bringing a living and all sufficient Christ into close and direct contact with the human heart—whether it be a routine style of preaching, sacerdotal pretensions, the claims of erring mortals to infallibility, essays *about* religion, mere theological disquisitions, a fondness for sermons breathing the terrors of the law, sermons that deal with metaphysical niceties, or sermons that have a personal animus—seems to me to impair the power of the pulpit, and obscure or distort the Divine Message to mankind. If there is, as everyone is saying, a grievous lack of palpable results in the preaching of the present day—if our forty thousand pulpits echo so feebly in the aggregate the glad tidings of the Gospel—is it the Message, or the messengers, that are at fault?

Yours, &c.,

A VOICE FROM THE PEW.

February 8, 1868.

PETITIONS AGAINST THE IRISH ESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—I do not think that your correspondent, "Forewarned," has at all exaggerated the desire of a large class of politicians to dispose of the Irish Church question by resorting to a vicious compromise; nor the absolute necessity for such a vigorous demonstration of opinion as will convince some of the Liberal leaders that the policy of total disendowment must be adopted absolutely, and should be adopted without longer delay. The mass of the people I believe to be sound in the matter; but their influence has to work upward, and whoever, by wise practical action, helps to accelerate the process will do far more for the cause of religious equality than those who only indulge in loose talk about victories which have yet to be won, and which never *will* be won without much individual toil and sacrifice, as well as collective energy and organisation.

I may, however, remind your correspondent that since the resolution to petition for the abolition of the Irish Establishment was adopted, Parliament has not been sitting, and that it was not likely that he would during the recess see many indications of activity in the matter of petitioning. Now, however, that the Parliamentary work of the year is about to commence, I hope that your correspondent will have his fears removed, by evidence that petitions are likely to be forthcoming from every quarter of the country.

At the time his letter was written, there was being forwarded to the leading friends of Voluntaryism a circular which gives special prominence to this subject, as well as practical information for the guidance of those who wish to aid the petitioning movement; but as that circular will not have come under the eye of all your readers, I ask leave to append some practical suggestions, and to intimate that any further help which may be required will be cheerfully given.

Your obedient servant,

J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street, E.C.

PREPARATION AND SIGNING OF PETITIONS.

1. Petitions must be written, and not printed or lithographed. 2. They must conclude with a prayer. 3. They must not contain erasures or interlineations. 4. At least one signature must be attached to the sheet on which the petition is written; and the sheets containing the other signatures should be pasted on to follow, so that the whole may form a roll. 5. Except in the case of sick persons, no one must sign for another. 6. Petitions may be signed by females; but it is not desirable that they should be signed by minors. 7. Except in small places, it is well to add the addresses to the names.

PRESENTATION OF PETITIONS.

Petitions may be sent post-free, if they are sent open at the ends, are addressed to a member of Parliament, and are marked "Petition to Parliament." It is desirable that they should, as a rule, be presented by a member representing the locality from which they emanate; and that, when the petition is printed, he should be impressed of the fact by letter, and acquainted with the character of the petition, &c. The town addresses of members may be ascertained on application to the Liberation Society; or communications may be addressed to the "House of Commons, London."

FORM OF PETITION.

As every case in which petitions are copies of others already presented is reported upon by the Petition Committee of the House of Commons, it is important that, in the preparation of petitions, there should be as great a variety as possible. The following form of petition will it is hoped, be received by way of suggestions only; but—for the sake of the information which it contains—this particular form may be had in the shape of a bill, which may be advantageously displayed in towns where general petitions are adopted.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The Humble Petition of the undersigned, inhabitants of—— [in public meeting assembled]

Sheweth,

That in the year 1861 the population of Ireland amounted to 5,793,967 persons, of whom only 691,357 belonged to the Church of England, while there were 4,505,265 Roman Catholics.

That, notwithstanding that fact, the Church of England is established by law in Ireland; its bishops sitting in the House of Lords; its clergy occupying a position of legal superiority in the parishes; and the revenues in its possession amounting to at least 600,000*l.* per annum

That these revenues, which are the property of the nation, and, to a great extent, were formerly in the possession of the Roman Catholic Church, are, in many parishes, grievously wasted, because of the scantiness of the Protestant population.

That the Episcopalians of Ireland form the richest, while the members of the unendowed Churches are the poorest portion of the community.

That the great injustice inflicted on the majority by the legal ascendancy given to the Church of the minority has proved a source of social bitterness and of political disaffection which are hurtful to the interests of the Irish people, and dangerous to the peace of the United Kingdom.

That, in the opinion of your Petitioners, any changes having in view only the increased efficiency of the Church establishment will be calculated to increase, rather than diminish, the hostility with which it is now regarded.

That they further believe that the division of the revenues of the Establishment between the Episcopalians and other denominations in Ireland would be contrary to the wishes of the Roman Catholic body, and would be strongly opposed by the people of England and of Scotland.

That they are convinced that religious equality can be secured only by the withdrawal of State-aid from the several religious communities now in the receipt of public money, or otherwise favoured by law.

Your petitioners, therefore pray your Honourable House to pass measures for the disestablishment of the Church of England in Ireland; for the withdrawal of the grant to Maynooth College, and for the discontinuance of the *Regium Donum*—due regard being had to the equitable rights of those who will be affected by such changes.

And your Petitioners will ever pray.

Foreign and Colonial.

FRANCE.

The separate articles of the Press Law have been vigorously debated in the Corps Législatif. The amendment to the 10th article of the new law on the French press, proposed with the object of securing trial by jury in alleged offences against the law, came before the Corps Législatif on Friday. The debate was resumed on Saturday, and the proposed amendment was supported by M. Thiers, M. Jules Favre, M. Picard, and other Members of the Left, but after being strenuously opposed by the Government, it was defeated by 199 to 35. On Monday, M. Jules Simon moved and explained his amendment, which proposed that the lapse of time during which a journal could be prosecuted after the committal of an offence should be three months instead of three years. M. Johbois, the Government Commissioner, opposed the amendment, which was rejected by 190 against 45 votes. M. Schneider, the President of the Chamber, replying to M. Thiers, stated that the question of the rotation in which judges would sit at press trials was reserved, and would form the subject of an additional article. Art. 10 was adopted, and Art. 11 then came under discussion and was adjourned. On Tuesday, after speeches from MM. Picard, Jules Favre, Rouher, and Ollivier, the identical amendments of MM. Gueroult and Beauverger, proposing that the penalty of imprisonment should be maintained in cases of defamation of character, were rejected by 170 votes to 59.

The commission on the proposed new law for regulating public meetings will meet in a few days, when it is expected that the Government will state definitely the course which it proposes to take in the matter. The bill embodies another of the promises of the Emperor, but he may have become alarmed by the opposition which his most zealous adherents have given to the more liberal policy set forth in his January letter, and hesitate to go forward with it.

The new Army Bill only became law on the 1st of this month. Three days later Marshal Niel ordered the census to be taken of those youths who had been exempted from military service in 1864-5-6, but who will now be called upon to enter the National Guard Mobile. Four days later again the bill fixing the contingent for 1868 at 100,000 conscripts was laid before the Legislative Body. These hasty measures have created a great sensation in France.

According to the *Débats* the diplomatic relations between France and Rome, which immediately after the battle of Mentana, when Rome called the Emperor the "dear eldest son of the Church," were excellent, have become extremely *tendues* since it has been found that France does not mean to restore to the Pope his old provinces, and still annoys the sacred court by advising reforms. The *France*, however, denies all this, and affirms that the relations between the Tuileries and the Holy See were "never more close and more friendly than at the present moment."

PRUSSIA.

In the Chamber of Deputies, the bill for establishing a special fund for the province of Hanover, and for including in the ordinary budget a yearly amount of 500,000 thalers for that purpose, has been passed by 200 to 168 votes. The King is said to be annoyed at the attitude of the Conservative party in the question of this fund.

Count Bismarck has obtained a long leave of absence to recruit his health prior to the meeting of the Commercial Parliament.

AUSTRIA.

The Reichsrath is again in session, and Dr. Kaiserfeld has been elected President of the Lower House. In acknowledging his election he alluded to the guarantees for the commencement of a constitutional system which had been afforded by the appointment of a Parliamentary Ministry, and said that a Ministry which was the interpreter of the sentiments of the Reichsrath would certainly receive the support of the House. Prince Auersperg, the President of the Council, asked the House to place confidence in the Ministry, in order that the system now introduced might be strengthened. The Ministry had been appointed in order to carry out the principle of dualism, and was upon the most cordial footing with the Government of Hungary. Without trenching upon the principle of self-government, it would in case of necessity strictly enforce the observance of the laws.

Baron von Beust, in reply to an interpellation on the political situation, fully explained the present foreign relations of the empire, and in conclusion said that he considered the foreign relations of Austria to be of so peaceful a nature that all danger of war must appear as a thing only to be brought about by extraordinary events. Although every effort was being made to ward off all dangers, and although there was every reason to hope that peace would be maintained, yet, on the other hand, it appeared necessary to maintain the army on such a peace footing as would enable Austria, if necessary, to assume an attitude inspiring respect, and at a short notice send her army into the field ready for action.

The Budget Committee of the Reichsrath delegation have added to their report upon the estimates of the Ministry for Foreign Affairs the following paragraph:—

Austria requires the preservation of peace as a condition of her consolidation and advancement. The Red-book shows that the present Minister for Foreign Affairs has recognised this necessity, and acted upon it with as much prudence as dignity.

ITALY.

The Chamber of Deputies continue to discuss the various estimates. The Committee on the foreign affairs budget recommends the greatest possible reduction in the diplomatic representation of Italy abroad, and proposes more efficient protection to Italian subjects in the colonies, and to representatives in distant countries. The majority of the committee on the grinding-tax have decided to impose the tax upon the grinding of cereals, but rejected the proposal to extend the tax to other substances. It reduced the tax on wheat to two lire per quintal, and one lire on other sorts of grain. The committee have also rejected the Ministerial proposal appointing the millers to be collectors of the grinding tax.

A deputation from the Chamber had been received by the King to congratulate him upon the approaching marriage of the Crown Prince. His Majesty expressed his heartfelt acknowledgments for the good wishes of the national representatives.

From Rome we learn that General Dumont had arrived to command the French troops; that brigandage was breaking out in one or two provinces; and that French cavalry were being sent back to France.

It is stated that the Pope has granted a dispensation for the marriage of Prince Humbert with the Princess Marguerite, his cousin.

AMERICA.

Our new Ambassador to the United States, Mr. Thornton, was presented to the President on Friday last. The cable telegram tells us that he was cordially received.

The House of Representatives has passed a resolution instructing the Judiciary Committee to inquire into the truth of a report that a Judge of the Supreme Court had, in private conversation denounced the Reconstruction Act as unconstitutional, and declared that the Supreme Court would so

decide. The Committee is instructed to report whether the offence demands impeachment.

The Committee upon the Freedmen's affairs have reported a bill to continue the Freedmen's Bureau until July, 1869.

A resolution of the Ohio Legislature, rescinding the Constitutional Amendment which had been ratified by the previous Legislature, has been referred to the Judiciary Committee for decision as to its legality.

A motion has been made before the Supreme Court by the military authorities, for the dismissal of the M'Ardle Test Case, on grounds of want of jurisdiction.

Governor Jenkins, of Georgia, has notified the Military Acting Governor and Treasurer that he has filed a bill in the Supreme Court, to inhibit them from using the State funds. The Georgia Convention has passed a resolution asking Congress to vote a loan to the destitute planters in the South of 30,000,000 dols., on mortgage bonds. The Louisiana Convention had passed an ordinance disqualifying all officials and members of Congress for office, who had participated or aided in the late rebellion; and the Democratic Convention of Connecticut had passed resolutions endorsing the policy of the President.

At a Democratic mass meeting at New York, resolutions were adopted denouncing the course of Congress as revolutionary and partisan, and endorsing the acts of President Johnson. The prominent speakers were in favour of Mr. Johnson as a candidate for the Presidency.

A case has just come before the Supreme Court of the United States which will have some bearing upon Mr. Seward's charge against England for recognising the South as a belligerent. The owners of the ship Golden Rocket, the first vessel destroyed by the Alabama, sued certain insurance companies in New York, on the plea that Semmes was a pirate. The case was heard in a United States district court, in the State of Maine, where the owners resided, and that court decided that Semmes was the agent of a Government recognised by the United States as a belligerent. The owners appealed to the Supreme Court, whose decision will not only decide many similar cases, but also a principle of international importance.

AUSTRALIA.

Melbourne advices to Dec. 28 state that the judges of the Supreme Court had declared against the validity of the Government payments under confessed judgments without an Appropriation Act. A general election was to take place in January. The decision of the Home Government regarding the postal question has been received with great satisfaction.

The Melbourne papers are still filled with long accounts of the rejoicings and *fêtes* consequent upon the visit of Prince Alfred to the colony. When the November mail left, his Royal Highness had been only three or four days in Melbourne. The formal landing and welcome had taken; the city had been illuminated, and the Prince had laid the foundation stone of the new town-hall which the city of Melbourne is about to raise on the site of the edifice which has hitherto served the purposes of the Corporation. Since then the scenes in which the Prince has taken part have been, the *Argus* says, of a more social, and perhaps more enjoyable, character. His Excellency gave a grand ball in the early part of the month in the new Exhibition building, and shortly afterwards, the Corporation Fancy Dress Ball, in honour of the Prince, took place in the same building. It was by far the largest and most interesting occasion of the kind that had ever taken place in the country, nearly 3,000 guests having been present. During the month his Royal Highness visited the western district, Ballarat, Sandhurst, and Castlemaine. In the first of these excursions he enjoyed some rabbit and kangaroo shooting. At Ballarat he visited the mine of the Band of Hope Company—the largest alluvial gold-mine in the colony, and had an opportunity of seeing the racing on Dowling Forest course. He made himself intimately acquainted with the whole system of mining in the alluvial, and was photographed—to the great contentment of the miners of Ballarat—as he emerged from the shaft in the garb of a miner, and dripping wet, after a considerable stay in the drives. At Sandhurst he descended the quartz claim of Messrs. Latham and Watson, on Hustler's Reef, from which some very rich returns have been obtained; and there he was shown the whole process of extracting gold from the matrix. These duties were varied with pleasing occasions of dining, dancing, and other enjoyments, such as the necessarily rapid movement of the Prince enabled the people to provide. The Prince's stay in Victoria was to be protracted till the 4th of January, when the *Galatea* was to proceed to Hobart Town, Tasmania, and thence to Sydney and New Zealand.

FOREIGN MISCELLANY.

The Queen of Spain has received in due form, the golden rose sent to her by the Pope.

It is reported at Rome that Mr. Odo Russell is about to marry the third daughter of the Earl of Clarendon.

The Prince Imperial of France, who enters his thirteenth year on the 16th of March, will take his first communion in May.

The Crown Princess of Prussia (Princess Royal of England) gave birth to a son on Monday morning. Her Royal Highness has now four sons and a daughter.

Greece.—Ministerial difficulties in Greece have ended in the dissolution of the Chambers. The new elections are fixed for March 3.

The accouchement of the Empress of Austria is expected early in April. The clergy have ordered throughout the whole of Austria prayers to be offered up *pro felice partu*.

A Suttee was recently attempted at Oodeypore, by the widow of a mahajun, and she was only prevented from carrying out her purpose by main force, a guard having been placed over her house for four days; she refused to suckle her child, or to take any food, declaring that she would rather starve, but her resolution failed her, and she eventually relinquished her mad design.—*Delhi Gazette.*

The ex-King of Naples is so elated with the prospects of the reactionary party in Italy that he has re-appointed his entire Cabinet dismissed, it will be remembered, on the cession of Venice to Victor Emmanuel. Though the king ever since evacuating Naples has resided at Rome, the Pope, true to his legitimist doctrine, never recalled his nuncio from the "Court of the Two Sicilies."

The Eastern Question.—Prussia, not evincing any particular readiness to assist the Eastern politics of Russia, Prince Gortschakoff and his moderate tactics have carried it over the more impetuous designs of General Ignatieff. So the probability of an armed insurrection in continental Turkey has been temporarily lessened, and the new year bodes good.—*Letter from Berlin.*

More Discoveries in Australia.—Captain Cadell, commanding an exploring expedition on the north coast of Australia, has discovered a noble river, with a good pastoral country on its banks; also a fine haven, with an area of some fifty square miles, on a part of coast hitherto represented as dry land. He sailed up a deep bay, twenty miles in length by ten in breadth, with three large rivers emptying themselves into it.

The Effects of Notoriety.—It would seem that the Americans generally became aware of the existence of Father Noyes and the peculiarities of his community at Oneida, New York, through Mr. Hepworth Dixon's "New America," and the controversy between the Father and the author which followed that publication. The rush to the colony has been so great that Father Noyes now advertises that no further accessions will be received, many of the new comers not having yet been "digested."—*Pall Mall Gazette.*

Alleged Crucifixions in Abyssinia.—The *Daily Telegraph* correspondent writing from "Zoula," Jan. 7," makes the following startling statement:—"To the right of the unfinished bunder is the Bunder Master's office, where on the first day of my arrival I saw two wretched natives crucified in the form of a St. Andrew's cross, their arms and legs being extended and fastened to two upright poles. Further on is a large enclosure, walled, if I may use the expression, with large tubs; in the middle is a flag-staff, flying the white ensign, and a large board informs the public that it is naval ground."

British Captives in Africa.—Major-General Rigby, late Consul at Zanzibar, again calls attention to the probability of a number of Englishmen being in captivity with the Somali tribes in Eastern Africa. These unfortunate men are the survivors of the crew and passengers of the British ship *St. Abbs*, which struck on the island of St. Juan de Nuova, while on the voyage from London for Bombay, and drifted on the coast of Africa, near Magadesho. General Rigby persuaded an Arab to undertake a long and perilous journey by land from Zanzibar in search of the captives, and he had succeeded in reaching Lamoo, about 300 miles from Zanzibar, when his further progress was stopped by the Arab Governor, who detained him in prison for seven months, and caused him to abandon his journey.

The Emperor Napoleon's Favourite Occupation.—According to the Paris correspondent of the *Examiner*, the Emperor Napoleon, in playing at questions and answers at the Tuileries a few nights ago, said that his favourite occupation was "seeking the solution of insoluble questions." The whole of the answers made on the occasion by the Emperor and Empress were respectively as follows:—"What quality do you prefer?" "Gratitude," and "Devotion." "What are your favourite occupations?" "Seeking the solution of insoluble questions," and "Doing good," "What should you like to be?" "My grandson," and "What I am." "What historical personages do you most hate?" "The Constable de Bourbon," and "Lopez." "What faults do you most easily pardon?" "Those by which I profit," and "Those which passion excuses."

A "Marriage for Fun."—In the Wayne Circuit Court yesterday, one of the most novel suits for divorce ever instituted was concluded by the granting of the prayer of the petitioner. The case is that of a marriage which was performed in this city in August last, which was first made public through the columns of the *Free Press*. As will be remembered, the young man and young woman in question, Mr. Wm. W. Bowers and Miss Julia L. Madison, at an evening party bantered each other to marry, and in the same spirit of jest that prompted the bantering proceeded to the residence of a clergyman, where the ceremony was performed, the minister, however, not being let into the secret, but supposing the marriage to be in earnest and the intention of the parties *bona fide* to become husband and wife. To the sorrow of the maid and the chagrin of her other half, who had been made unwittingly husband, the clergyman pronounced his opinion that they were not only "somewhat married," as Artemus Ward said of Brigham Young, but the truth also came home to the parties that they were a great deal too much married. The result was that the young maiden, entirely innocent and unsophisticated in the ways of married life, was obliged to go before the court and have the consequences of her silly frivolity set aside and annulled by judicial form. Of course the young man, the partner of her sorrows, did not appear to defend himself against the claim for a divorce, and the decree asked for by the petitioner was granted.—*Detroit Free Press.*

A Chinese Address to Prince Alfred.—There are no less than 25,000 Chinese in Victoria. A number of them residing at Castlemaine presented the following unique address to the Duke of Edinburgh on his recent visit:—

From the Chinese residents of Castlemaine:—We, of the hundred sing (people) of the great clear nation (China), from the Province of Canton and the neighbouring districts, have anxiously waited, Royal Sir, your arrival at Castlemaine to come forth and welcome you, Great England's lesser lord, 1,000 years second in the temple below. We bow our heads to the ground, and let our hands hang down as a token of reverence. We maintain that posture, and in great swelling words give utterance. At this propitious time the subtile influences are efficacious in the ground, increasing its fertility, and men are become eminent for virtue and talent. The earth yields more largely her golden treasures. We acknowledge with thankfulness the gracious love of the reigning dynasty of England, which permits our merchants and all others to follow their occupations here. We have a feeling of profound veneration and respect, which leads us to obey and induce obedience to the Royal laws. With serious attention we have endeavoured to act in accordance with them. When her Majesty, your sacred mother, commenced her reign, like the time when the three holy sages, Wong I, Yaou, and Shun, hung the upper and inferior garments on their persons, so the whole empire was forthwith subjected to order and decorum. Royal Prince, you have gone out to examine the distant part of the empire, and all the people skip for joy in welcoming you. To look upon the dragon (Royal) countenance may be compared to beholding the dark clouds and the sun immediately bursting forth. We have followed you to the tiger-skin covered seat (the levee), with beat of drum, vibrating string instruments, and blowing the cheerful reed, mingling with every voice singing your virtue, which is as high as the vault of heaven. Your benign love is liberally diffused and extends to all things. The blessings and happiness you confer are as the ocean. They mollify and enrich us who are of another country, although the subjects of this. The people love you as the Kaum Hong tree which shaded Chao Kong, the brother of the Emperor Moon, when he stayed his horse to rest during his tour of inspection of the empire. Following in your track sweet rains fall, making no noise. All kindreds and people are improved by your example, and thus military operations cease and literary pursuits are cultivated. We desire earnestly that your Royal House shall, through all ages, remain unmoved, and reign continual over a nation as rich and powerful as England is at present. Prolong your stay with us until the customs of the people in every nook of our shores are inquired into and known by you; then all will be exhilarated with delight. When you return to the Royal Court and take the corner place, we hope you will sit down in joy with universal peace prevailing. Oh! how excellent and admirable, how worthy of praise, is he to whom, with veneration, awe, and humility, we present our address. In the sixth year, eleventh month, of the reign of the Emperor Hong Che, of the dynasty of Tsing—English calculation of time, 1867 year, twelfth month—at Castlemaine, by the flowery nation (Chinese) this address was humbly presented.

ELECTION INTELLIGENCE.

THE UNIVERSITY OF LONDON.

In a letter to Mr. Julian Goldsmid, M.P., and 250 graduates of the University of London who had presented him with a requisition, Mr. Lowe accepts the position of a candidate for the honour of representing the University of London in Parliament. Mr. Low holds that as the University was founded on Liberal principles by Liberal men, and is the truest and fullest expression yet attained of all that is free, progressive, and unsectarian in education, the person who aspires to represent it ought to hold thoroughly Liberal opinions, and be a member of the party to which the University owes its existence. He refers to his votes and speeches during the fifteen years which comprise his Parliamentary life, and to his labours on many royal commissions and on select committees, and then proceeds to speak of the present and future. After a reference to the course he took upon the Reform Bill, he says that the question is decided; he hopes events may prove him to be wrong, and has no wish to revive the controversy.

Our duty is, without loss of time, to adapt ourselves to the great change that has taken place. We must expect a much greater demand for equality than heretofore, and ought to pass our institutions in review, modifying such things as seem likely to wound this feeling, and founding ourselves upon principles which will bear the test of discussion in a democratic assembly. The redistribution of seats is forced upon us by the change in the franchise, since what has been already done is quite inadequate to bring these two parts of the measure into harmony with each other. I voted last year for a larger disfranchisement of small boroughs, and shall be prepared to do so again. I dissent from the destructive Conservatism which would keep the House of Lords just as it is, and would gladly see that House enabled better to resist pressure, by being placed more on the footing of a senate where distinguished merit might find a place beside rank and wealth. It is not safe to stake everything on the vote of a single chamber.

I view the revenues of the so-called Church of Ireland as the property of the State, the appropriation of which may properly be changed with a due respect for vested interests; and the Church itself as an unjust institution, irritating to Ireland, and discreditable to us in the eyes of foreign nations. I wish to preserve mixed education in Ireland intact, and for all other students than those in the Queen's Colleges to found a university in Ireland similar to our own. Several Parliamentary investigations of the state of Ireland in which I have been engaged, while they have thoroughly impressed upon me the vast imperial

importance of appeasing her discontent and promoting her prosperity, have also taught me that the evils of Ireland are mainly social, theological, and economical. They cannot be remedied, and may be easily aggravated by legislative interference with contracts between private parties acting with full knowledge.

The Universities of Oxford and Cambridge ought, I think, to be governed by such graduates as are concerned with their teaching and discipline. The universities and all collegiate endowments should be open to all persons without religious test, and without requiring them to be members of any college or hall. The colleges should enjoy full powers of legislation and self-government, and should contribute from their revenues whatever may be required to give the universities more teaching power, and a more complete and efficient staff of professors.

The time has come when, if we wish to be well governed at home, or respected abroad, we must make education accessible to all. This can be done without any immediate destruction of the existing system, by establishing secular schools, supported by rates wherever voluntary exertion fails.

Mr. Lowe believes that it is both possible and expedient to reduce the law of England to a code; that the distinction between law and equity ought to be abolished; and that the law of real property ought, allowance being made for the difference in the subject matter, to be assimilated to the law of personal property. He is sincerely anxious for peace, and therefore opposed to a meddling diplomacy, and to the delusive idea that the real strength of England can be increased by the forcible acquisition of territories imposing heavy burdens on her people, without giving men to her armies or taxes to her exchequer. Economy is little regarded in these days, but he believes extravagance to be doubly an evil, as a needless waste of the money of the people, and as the sure sign of inefficiency. The true way to save is not the cutting down of single items, but a more complete organisation of our departments, and the determination that for whatever the country spends it shall have full value in labour, talent, or materials. The Revised Code has saved us half a million a year, but it has been by making the department of education more efficient. Mr. Lowe hopes that these opinions will appear on the whole not unsuited to one who aspires to the high honour of representing the University of London in Parliament.

Mr. Walter Bagehot, the other principal candidate for this seat, has also written a further explanation of his opinions on the Irish Church and national education in a letter to Mr. R. H. Hutton. He thinks a great Education Act possible, but that we are not ripe for compulsion.

We could compel every employer of children's labour to prove that those children attend school. We could compel districts which now have no school to exert themselves and create a school. We could make good means of instruction universal, and we could be sure that all employed children used those means; and in so doing we should make an advance of startling magnitude.

One caution is needful. The school supported by a rate which all pay must not be allied or attached to a denomination to which only some belong. We must not revive the Church-rate grievance in another and more serious form.

As to middle-class education, he entirely repudiates the notion that the items of its curriculum are to be selected with a view to what is called success in life, holding that the bane of these classes now is in the habit of estimating subjects "according to their power to manure the money tree." The true end of education is not to throw in scraps of information, but to engender fitting habits of mind. He would tenaciously retain the study of grammar. The country has now a great opportunity in middle-class education.

We have a multitude of endowments scattered over England which I hope it will soon be proposed to combine, and out of these we may frame some new great schools, teaching the best subjects in the best manner, and giving to parents that guidance in the choice of instruction which they so much need, and which it is the true function of State-controlled endowments to afford.

Relative to the other important question Mr. Bagehot says:—

As to the Irish Church, I ought to write a whole letter, for every Irish question is complicated by a peculiar national character and by a long history, and this subject is involved as much as any. But, looked at practically, I believe that only one conclusion, and that the simplest—the secularisation of the Church revenues, and their devotion to some evidently national object like education—will be found possible. In the first place, the Roman Catholic clergy refuse to accept any share in these revenues; but this, though most important, is not to me the strongest argument. Whenever I begin to consider the subject, there always occur to me a few words of unheeded warning which a statesman addressed to me some years since, when I was framing ingenious schemes of Parliamentary Reform. He said, 'It is not necessary only to have a plan before you, you must have also a force behind you.' Now, there is no force in the country sufficient to carry the endowment of the Roman Catholic Church, while there is a force in the country amply sufficient to carry the secularisation of the property of the Protestant Church—the great force of Nonconformist Liberalism. If any force breaks up the still firm fabric of the Irish Church, it will be in the main that force; and in this case, as in others, the nature of the motive power must dictate the direction of the consequent policy.

And even if this argument did not exist, the present attitude of the Roman Catholic priesthood shows how next to impossible it must be in such a country to offer an endowment to the clergy of a half hostile race, without suggesting the idea of a pecuniary bargain degrading to the proposer, sure to be rejected by the proposed recipients, and not wholly consistent with the spirit of religion.

CAMBRIDGE UNIVERSITY.—Lord Stanley having been invited to allow himself to be nominated for the vacancy created by Sir C. J. Selwyn's elevation to Bench, has expressed his gratitude, but personal reasons oblige him to decline. There are two candidates—Mr. Beresford Hope and Mr. Cleasby, a barrister, who carried off high honours at Cambridge many years ago. The former, in his address, says:—

I am by conviction a steadfast though not extreme Churchman; and I venture to say that the downfall or disruption of the Church would be a fatal blow to civil and religious liberty. I have ever resisted the abolition of Church-rates, while I should gladly aid in some fair and moderate measure for their regulation. The public mind has been much engaged of late upon questions affecting the conduct of Church services, and a Royal Commission is sitting upon Ritual and rubrics. As I am myself a member of that Commission, I feel that I am precluded from saying more than to affirm my genuine allegiance to the Prayer-book, fairly and candidly interpreted.

I consider that the best interests of the nation are involved in the maintenance of the independence of our Universities. They may well be allowed to develop for themselves, as they are undoubtedly doing, their manifold resources, in connection with the Church, but for the benefit of the whole people, upon their old and well-tried collegiate basis.

Mr. Cleasby is in favour of the connection of Church and State, University privileges, and against the abolition of Church-rates. He "would not consent to any system of merely secular education, nor to any compromise which would be so opposed to established usages as to place the teacher in a position of extreme difficulty and embarrassment." The friends of both candidates are actively canvassing. The new Bishop of Lichfield has accepted the post of hon. chairman of Mr. Hope's London committee. The Liberals in the University do not think of proposing a candidate.

STOKE-ON-TRENT.—A Conservative candidate has appeared in the person of Mr. Colin Minton Campbell, of Stoke, head of the firm of Minton and Co. Lord Harrowby advised that his son, Lord Sandon, being abroad, should not be brought forward. Mr. Melly, the Liberal candidate, commenced his tour of the district on Monday night, when he addressed a densely crowded meeting at Longton. A still larger meeting was held in his interest on Tuesday night at Hanley.

SALFORD.—A deputation from non-electors of Salford waited on Monday on Mr. H. Rawson, who had been chosen by the Liberals of the borough as their candidate for the additional seat created by the Reform Act. The object of the deputation was to obtain from Mr. Rawson an explanation of his views, in order to determine whether those enfranchised by the new Act may give him their support.

BRISTOL.—Up to the present time the only candidate in the field for the seat about to be rendered vacant by the retirement of Sir Morton Peto is Mr. John William Miles, banker, a relative of Sir William Miles, who for so many years sat for East Somerset.

HELSTON.—Mr. Brett, the new Solicitor-General, is seeking re-election. On Saturday morning he issued a brief address, soliciting the continued confidence of the constituency, and immediately commenced an active canvass. Mr. Henry Rogers, solicitor, and leader of the Liberals in the borough, has acceded to a requisition to stand. He has issued an address and begun an active canvass.

ARGYLLSHIRE.—Lord Lorn, the eldest son of the Duke of Argyll, addressed the electors of Argyllshire on Saturday. His programme was a liberal one, especially in relation to Ireland. He thought that if a system of peasant proprietorship could be introduced into that country, as had been done in Germany, good might be done. On the Alabama question, he advocated Lord Hobart's views.

Postscript.

Friday, Feb. 14, 1868.

RE-ASSEMBLING OF PARLIAMENT.

The House of Lords met last night for form's sake. They sat a quarter of an hour, and then adjourned. During the brief sitting the Lord CHANCELLOR brought in an Oaths Bill, and Lord CLANRICARDE announced his intention of bringing in again his rejected bill of last Session as to the tenure of land in Ireland. Lord Derby was not in the House.

The House of Commons made haste into business. The attendance of members was large, and the number of questions put and notices of motion given were great. Among the notices was one by Mr. G. S. LEFEVRE that he would call attention to the negotiations on the Alabama claims on the 4th March. On the same subject Lord STANLEY, answering a question, said that all the despatches on the dispute had appeared either in the Blue-book or in the newspapers. Colonel BARTTELOT gave notice of an assault on the malt-tax; and Mr. O. STANLEY intimated to the Chancellor of the Exchequer that the compound householder would be the subject of a question put to him on Monday night. The CHANCELLOR of the EXCHEQUER informed the House that on Monday night he should bring in the Scotch Reform Bill. Being asked by Sir H. W. BARRON when the Irish Reform Bill would be introduced, Mr. DISRAELI gave a very indefinite answer. It would be on "an early day," but that day would depend upon the progress of business.

The Metropolitan Foreign Cattle Market Bill was read a second time after some observations from Mr. MILNER GIBSON, but who withdrew his opposition on receiving an assurance from Lord Robert Montagu that the bill should be referred to a select committee.

The Public Departments (Extra Receipts) Bill was read a second time.

BRIBERY PREVENTION BILL.

The CHANCELLOR of the EXCHEQUER moved for leave to bring in a bill for amending the laws relating to election petitions, and providing more effectually for the prevention of corrupt practices at elections. After tracing the course of legislation on controverted elections from Granville's Act, passed seventy years ago, to the act of 1848, he stated that the present system being deemed unsatisfactory a bill was brought in last year to amend it, which provided that these matters should be referred to another tribunal, which should make its investigations on the spot. That bill was referred to a select committee, who approved of the transfer of jurisdiction, but were of opinion that it should be transferred to the Court of Queen's Bench. Government had at one time determined to bring in a bill in strict unison with the recommendations of the select committee, but it was not in his power to fulfil that intention. They had communicated with the judges, who objected to this duty being put on them on constitutional and personal grounds, and also because it would be impossible for them to fulfil the duty without neglecting their other duties. What he proposed was to appoint a new tribunal consisting of three members of the legal profession, with a salary of 2,000*l.* a year each, and that the decisions of revising barristers should also be referred to that tribunal.

An animated discussion followed, in the course of which Sir R. COLLIER said he thought it a matter for grave consideration whether the House should part with its jurisdiction if the judges could not undertake it. Mr. LOWE thought the judges were bound to perform the duties if they were imposed upon them, and if there were not sufficient judges their numbers might be increased. Lord CRANBORNE considered Government had taken a right course in listening to the representations of the judges. He did not think that the judges would long retain the confidence of the public if political duties were thrust upon them. Sir R. PALMER pointed out that it would be impossible that the judges could perform this duty along with their other duties, and especially immediately after a general election, when there was always a great number of petitions. Mr. HENLEY observed that if the House parted with its jurisdiction in these matters it would in a few years be at the mercy of the House of Lords, inasmuch as the decisions of inferior courts of law always came in the end to the superior. Mr. GLADSTONE would not give a decided opinion as to the transfer of jurisdiction, but said, as long as election petitions were tried by the House, they must prefer the advantage of local inquiry. Mr. BRIGHT observed that as long as they had small constituencies and open voting bribery would prevail, and that there was no remedy but larger constituencies and open voting.

The discussion was continued by Mr. Locke, Mr. Bonham Carter, Mr. Goldney, and Mr. D. Griffith; after which leave was given to bring in the bill, and the House adjourned at twenty-five minutes to eight o'clock.

THE CROWN PRINCESS OF PRUSSIA.—The accounts received from Berlin of her Royal Highness the Crown Princess of Prussia are very good. Her Royal Highness and the infant Prince to whom she gave birth on Monday last are both doing well. Dr. Gream remains in attendance for a few days.

THE EARL OF DERBY'S HEALTH.—The public will be glad to learn that the reports of Lord Derby's illness yesterday were far more favourable, and that, although it is not thought expedient for him to resume his attendance in Parliament, his health has so far improved that no further anxiety on this score need be entertained.—*Daily Telegraph.*

SION COLLEGE.—The fortnightly meeting of this institution was held last night, when the Dean of Westminster read a paper on "The Connection of Church and State." Mr. Edward Miall, the Bishop of London, the Rev. James Martineau, the Hon. Auberon Herbert, and others, successively addressed the meeting.—*Daily News.*

A report which, if it were true, would be of great importance, is mentioned by the Paris *Epoque* of last evening, and also by the *Presse* and the *Liberté*. It is that the whole system of the administrative government of France is to be changed. In place of the present Ministry there is to be what the *Epoque* calls "a Parliamentary Cabinet," with M. Rouher at its head."

MARK-LANE.—THIS DAY.

Fresh up to-day, coastwise and by land-carriage, the arrivals of English wheat were very moderate, and in but middling condition. Although the show was limited, sales progressed slowly, at Monday's decline in the quotations. The show of foreign wheat was tolerably extensive. Even the finest samples met a dull inquiry. In prices, however, very little change took place. Floating cargoes of grain were rather inactive, and previous rates were with difficulty supported. The supply of both English and foreign barley was seasonably good. For all kinds the demand ruled heavy.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	790	2,620	3,230	—	2,110
Irish	—	—	—	800	—
Foreign	5,980	7,870	—	450	1,660 sks.
				Maize,	1,960 qrs.

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The Nonconformist.

SATURDAY, FEBRUARY 15, 1868.

SUMMARY.

THE House of Lords reassembled on Thursday after the long recess, and sat for about an hour. Though Lord Derby was unable to attend, his health is said to be so much improved that there is hope he will shortly resume his official duties. Thus the reports of his probable retirement have, for the present, fallen to the ground. The *Times* thought the emergency so great a few days ago as to suggest that the Ministry should be reconstructed before Parliament met. But a Tory Cabinet, already weakened by secessions, and now losing its head to whom the whole party look up as their legitimate leader, would stand little chance of getting through even the last Session of an expiring Parliament. Even if he be unable to take any very active part in public business, Lord Derby will probably remain through the Session the nominal chief of the Government.

The Commons met without excitement, and proceeded at once to business. Notices of motions were abundant, but they hardly give any indication of the direction in which conflict may be expected. Next Monday the Chancellor of the Exchequer will introduce the Scotch Reform Bill, but he declines to mention any day when the Irish measure will be brought in. The notices of other members were sufficiently varied. Mr. Lefevre is to call attention to the Alabama correspondence; Mr. Hughes to reintroduce his Bill on Sunday trading in the metropolis; Mr. Dodson proposes to amend private Bill legislation; Mr. Trevelyan to move resolutions for the abolition of the purchase system in the army; and Mr. O. Stanley hopes to elicit from Ministers their views as to the compound householder under the complications that have arisen in large towns. A Catholic contemporary reports that Mr. Gladstone will bring forward a motion respecting the Irish Church which must try the strength of the two great parties in the House, but the rumour is not very credible. Another paper anticipates a party contest on the question of additional seats for Scotland, but the northern members will not just now willingly aid in the defeat of the Government, and Mr. Disraeli would undoubtedly succumb in this matter rather than resign.

The right hon. gentleman last night introduced the Government Bill for amending the laws relating to election petitions, and the prevention of corrupt practice at elections, which is substantially the measure proposed last Session, and subsequently amended by a Select Committee. Mr. Disraeli's speech was mainly historical, and delivered with the air of a man who was, by no means, hopeful of success. The gist of last year's Bill was to transfer the function of trying election petitions to the superior courts instead of a House of Commons committee. But the Chancellor of the Exchequer last night announced that the judges protested against this addition to their duties, partly on constitutional grounds, and partly from the great difficulty of undertaking the task. This resource failing, it is proposed to constitute a special Court to deal with such cases, to consist of three judges at 2,000*l.* a-year each. This alternative scheme met with little support, and one member after another protested against any surrender of the rights of the House in reference to disputed elections. Mr. Bright advised delay, as bribery might now abate, or a remedy be found in another direction, and Mr. Gladstone spoke hesitatingly on the question of a transfer of jurisdiction. The Bill was read a first time; but it is evident that an Act for preventing bribery at elections is not likely to be one of the fruits of the present Session.

A powerful deputation has waited upon the Home Secretary to protest against Mr. Mill's bill for creating municipalities in the metropolis, and uniting them by a Federal tie, as a violation of the principle of local self-government which is working so well. Mr. Hardy, if he does not approve of the self-complacency of the select vestrymen of London, shares their objections to Mr. Mill's measure, and promises to oppose it. This announcement is of course fatal to any legislative action on the subject during the present Session, and it seems likely that for years to come the metropolis, except the City, will remain without any effective or uniform local government in consequence of the opposition to every practical scheme that is put forward.

Fenianism has received another serious blow by the arrest at Cork of Mackay, one of its most daring leaders, after a desperate struggle with the police. In that turbulent city there has been a good deal of rioting, and some loss of life, in connection with this event; but the police, notwithstanding frequent assaults made upon them by cowardly assassins, have now got the upper hand. The Irish-Americans who, favoured by popular sympathy, have been acting with impunity in that city, are now leaving the country, partly from fear that their captured comrade will turn informer. Lennon, the Dublin Fenian, has been acquitted on the charge of murdering Sergeant Kelly, the question of identity not being clear; but he has been convicted of treason-felony, which will prevent him from again being let loose on society.

The movements of Count Bismarck are chronicled with the minuteness of those of royal personages, and his long leave of absence is the topic of anxious speculation. It seems that, *apropos* of the granting of a special fund for the local administration of Hanover, there have been very animated debates in the Prussian Parliament, which exhibit the Minister-President in a new and favourable light. The Prussian Conservatives, who answer to our country squires, have an idea that Hanover and other German States are their patrimony to be appropriated for their special benefit. Count Bismarck, who would make annexation acceptable to the Hanoverians, and favours the decentralisation principle, was stung to the quick by the dogged and selfish policy of the Junker party, and in the course of the debate, referring to his long struggle against the majority of the House, uttered this significant warning—"Do you believe that if you refuse us your support now, we will, in these difficult times, make ourselves the organ of a single party, and allow the conflict to be repeated? That I do not fear such a conflict, you know, gentlemen; I have honourably faced it for three years: but I certainly shall not consent to make it a permanent national institution." The Prime Minister with the assistance of the Liberals, carried his scheme of local government in a somewhat modified form; but Count Eulenburg, the Minister of the Interior, a staunch Conservative, is on the point of resigning, the King is angry with the unmanageable obstructives, and the Upper House threaten to reject the Government Bill. Count Bismarck has gone for awhile into retirement. But his bearing on this question shows a statesmanlike sagacity which can rise above Prussian interests, and comprehend the true method of effecting German unity.

Queen Victoria has some twenty-five thousand Chinese subjects in Victoria, industrious gold-diggers, who come to scrape together money to carry home with them again, but more often remain permanently in the colony. That portion of this strange community residing at Castlemaine presented the Duke of Edinburgh, "England's lesser lord," with an address of devotion and welcome on his recent visit, which is a characteristic sample of Oriental flattery and shrewdness. They "acknowledge with thankfulness the gracious love of the reigning dynasty of England," avow their profound reverence for the Prince's "sacred Mother," tell him that the colonists are "skipping for joy" to welcome him, and that his own virtues are "high as the vault of heaven," and they conclude by the expression of a hope that when his Royal Highness returns to take the "corner place in the Royal Court of England," he will "sit down in joy and find universal peace prevailing." This unique address is said to have more interested the Prince than all the others he received, and at bottom seems to express genuine gratitude for that freedom and protection which the Celestials enjoy in Australia. After all, the Chinese only give extravagant utterance to the loyalty of Australians, which, if somewhat extravagant at times, springs from genuine sentiment. The Sailor Prince possesses that *bonhommie* which is well adapted to win their regards, and his visit will help to draw closer the ties of affection which unite the colonists to the mother country.

THE SESSION OF 1868.

THE Session proper has commenced. Parliament reassembled on Thursday for its last periodical term of business. Its next prorogation will be followed by dissolution. Thenceforth the House of Commons will represent a new constituent body, in which the large class of men who earn their livelihood by manual industry will exercise, though not perhaps a predominating, yet a very powerful influence. What will be the result of the next General Election upon the relative state of political parties can only be matter of conjecture, more or less plausible, and not of foreknowledge. No one can yet predict with well-grounded certainty where the "leap in the dark" will land us. The present Session will no doubt exhibit on the surface of its proceedings visible traces of this uncertainty. As the suspended plummet inclines towards the face of the cliff over which it hangs, so the House of Commons may be expected to lean more perceptibly than has hitherto been its wont towards the political sentiment supposed to obtain among the broad masses of the people. That this tendency will run into talk far more than into practical legislation, is not by any means unlikely; but that its direction will be towards Liberalism, there appear to us to be several grounds of hope.

In the first place, the *status quo ante bellum*, if we may so express our meaning, has undergone an almost revolutionary change. Apprehension of a drastic Reform Bill indisposed the Conservatives to further even those minor political ameliorations which they could not but approve, lest in conceding them they should part with a portion of that strength which they considered necessary effectually to resist the cataclasm which they dreaded. With the question of Parliamentary Reform right ahead of them, they clung with convulsive tenacity to the traditions of their party on all other questions. The fear uppermost in their minds was that any movement in advance would be dangerous—that every inch of ground yielded would be so much subtracted from the sum total of their power of obstruction—and that it behoved them to hold well in hand all the force that they could muster, lest in an evil day the stronghold of their political influence should be wrested from them. The one object of their dread is now behind them. Their leaders "educated" them into an evacuation of their fortress, and, in some sense, they have descended into "the open" to do battle for their remaining privileges. There can hardly be a doubt, we think, that their system of tactics will be soon conformed to their new position. Their policy will cease to be one of "indiscriminate resistance." Over a wide range of secondary subjects they will be more likely to accept the guidance of discretion; and trust less to immovable obstinacy. We shall soon see. But, assuredly, it may justly occasion surprise if the tone of Conservatism henceforth be not much more reasonable than it usually has been.

We have to take into account, further, that the Liberal party will be free this Session to give effect to their own convictions, whatever they may be. Substantially, they have in secure possession what, throughout last Session, was but an uncertain prospect. The Reform Bill is behind *them* also, as well as behind the Tories. They may greatly improve it, but they cannot endanger it. As a yet unpassed measure, it was as a magician's rod in Mr. Disraeli's hands. Though in a minority, the situation was of a kind to make his will paramount. It lay within his power at any moment to throw everything into hopeless confusion. He had conceded so much on paper, that no one liked to incur the responsibility of provoking him, by insisting upon other concessions, to withdraw that to which he and his party stood pledged. He enters upon the present Session without any adventitious supremacy of this kind. Of what avail will it be for him to threaten when he has no resources to give effect to his threats? He has nothing now to withdraw. An appeal from Parliament to the existing constituent body is out of the question. He has to face a majority. If beaten on a division, he must acquiesce or resign.

The legislative fruits of the Session will therefore mainly depend upon the extent over which the Liberals can bring into play united action. They can if they will amend the Reform

Act so far as to settle the representative system for a generation or two at least. Personal payment of rates—that figment of a principle on which Mr. Disraeli professed to found his measure—will doubtless disappear as a preliminary condition of the franchise; as will also the provision for the representation of minorities foisted into the Act by the Lords. A redistribution of seats upon a scale more in harmony with that of the extended franchise, based upon the extinction of insignificant boroughs, or upon a great diminution of their representative power, will, we should think, be pressed, and perhaps accepted. The Scotch and Irish Reform Bills will, no doubt, be assimilated in their main features to the English, and additional seats will be given to Scotland. There will also be a Boundaries Bill, the details of which, we trust, will be keenly scrutinised. The scope of the measure for the prevention of bribery may be learned—we write by anticipation—from our Postscript. On the whole, the Liberals have now the ball in their hands. If they can act unitedly—if they are not too impatient for office—if they will give their main attention to the perfecting of our electoral machinery—we fancy they will be strong enough to do as they please. But they will do this far more surely with the Tories in office than they will be able to do it with a Government of their choice. For all the purposes of Parliamentary Reform the Derby-Disraeli Ministry is perhaps the best we can now have. To put the Conservative chiefs into an attitude of angry antagonism just at present would, we conceive, be an error in tactics. In office they will yield to a pressure which out of office they would resent and resist. They have the House of Lords at command, and it should be borne in mind that without the assent of that House no amendment of the Act for the Representation of the People can be consummated.

We note with some misgiving the signs which have already made their appearance that the Liberals may try their strength this Session on questions which it is impossible for a moribund Parliament to decide, and which, even if it could, it would not be likely to decide to the best advantage. What they should be chiefly concerned to do, between the present time and summer, should be the completion of the machinery for ascertaining and giving expression to the mind and will of the nation. Till that be fairly done, other matters of deep interest should be left in the category of "Questions for a Reformed Parliament." No doubt, some form of indicating the views of the Liberal party on the subject of Education and of Ireland, must be adopted—but that form would be the best for immediate purposes which stops short of legislation. A condemned House of Commons cannot usefully anticipate the work of its successor. To provide that its successor shall come into being under conditions which will be fair, honest, and trustworthy, is all that it can do effectually this Session, and all, we think, that it should seriously attempt.

DEATH OF SIR DAVID BREWSTER.

ANOTHER of our foremost scientific thinkers has passed off the stage of life—Sir David Brewster. He has speedily followed Faraday, to whom in many respects he was akin, and especially in his associating the faculty of patient and minute investigation of the phenomena of the material creation with firm faith in, and unfaltering attachment to, the truths of Divine revelation. Sir David had entered upon his eighty-seventh year, and although his intellectual faculties were active to the last, it may be reasonably concluded that his departure from us did not take place till his work was done. And what a work was that, estimated not merely by the extent and intensity of its labours, but by the richness of its fruits! The direction in which he applied his eminently analytical skill, was principally connected with optics—but so searching were his discoveries in that branch of science, that they threw fresh light upon chemistry, and even upon the composition of the stellar bodies, and gave new promise of our near approach to that conclusion, to which all modern discovery is being pointed—viz., the unity of all the sciences—the existence of a single central truth, of which all other scientific truths are but various reflections. We rejoice to think that he has passed into the full blaze of that light which is so well typified by that which he was so wonderfully successful in analysing—that he beholds the one truth of which all other is but a radiation at various angles—and that his work on earth having been done, and well done, he has entered upon a higher sphere of employment and enjoyment, well qualified to appropriate to himself its lofty and ever-during privileges.

MIDDLE-CLASS CO-OPERATION.

A LIVELY discussion has been going on in the *Times* relative to the measures of defence which have been taken by consumers against the exorbitant charges of shopkeepers. The controversy has reference mainly to the metropolis. It is now some years since the Civil Service Supply Association was formed—that is, a combination among the *employés* in the various Government offices for obtaining groceries and other articles of consumption at a very low rate, and thus counteracting, to some extent, the great advance in the prices of all articles of consumption, which has fallen most heavily upon persons of fixed incomes. Depots of goods were opened by this and kindred associations, which have been gradually increasing in number, and the advantages of these establishments have been extended to the "friends" of civil servants who pay a small annual fee. Under this designation many thousands of persons get their goods at nearly cost price, and effect a large annual saving. These depots have now become almost fashionable resorts, and people of wealth and ladies of title are to be seen giving their orders at these supply warehouses at, no little trouble to themselves, and to the serious injury of their ordinary tradesmen.

This competition has become so serious that many West-end tradespeople are threatening reprisals by a combination against the wholesale firms which supply the associations aforesaid. Others, with sounder discretion, are offering to meet complaining consumers on their own ground. It is manifest that no trades-union spirit will avail to put down co-operative societies, and the wholesome competition they engender. The true remedy is that suggested by some thirty of the West-end grocers, who have announced their readiness to supply articles at a greatly reduced tariff on three conditions:—1. Cash to be paid when the order is given. 2. Purchaser to pay the cost of delivery. 3. Purchaser to make out his own invoice with duplicate. These are, in fact, the Civil Service regulations, and it is needless to say how materially they tend to reduce the trade expenses of the vendor. Shopkeepers may reasonably demand the conditions which consumers are so ready to accept at the co-operative depots, though the public is hardly so ready to enter into their view of the case as its own. The real grievance seems to us to be this—not that the people who take long credit are charged high prices, but that those who pay ready money get little or no consequent advantage. Co-operative competition is beginning to redress this wrong. It is not likely that these associations can cater for the public so well as shopkeepers who make it their special study. But they are teaching housekeepers that if they want cheap groceries, and other articles, they must not only go money in hand, but take personal trouble, and dispense with the risks and expense of middle men or women.

The commercial depression of the last year or two is enforcing many wholesome lessons, and none more emphatically than the evils of the long-credit system. Co-operative stores do not, perhaps, contain the elements of stability. They are defensive organisations, and incapable in the long run of meeting the wants of the public so satisfactorily as the ordinary tradesmen. Shopkeepers in the main may not pocket exorbitant profits; but this is an economical age, and their interest clearly lies in that re-adjustment of relations which will curtail the superfluous expenses of the vendor, and thus enable him to supply the purchaser at lower rates. When it is clearly and generally admitted that prompt payment secures an equivalent advantage, shopkeepers need not greatly fear the ephemeral competition of co-operative stores.

NEW AUSTRIA.

UP to within the last few years, Austria was regarded as the impersonation of continental despotism. The rule of the stick was synonymous with Austrian rule. Vienna statesmanship was noted more for its doggedness than its ability. In this country the very name of this great, unwieldy empire was a byword, except among our Tory aristocracy, who admired Austria as the most Conservative Power of Europe—that is, as the one Great Power which had everything to lose and nothing to gain by an aggressive spirit, the very nexus of that wonderful system which went by the name of "the balance of power," the incarnation of fendal and clerical government combined.

There is no need to recount once again the strange events—one continued series of reverses and humiliations—which have so greatly reduced the limits of the Austrian Empire, eclipsed its external prestige, and, as it were, shut up the Kaiser within his own dominions, and brought him face to face with his subjects. For Francis Joseph his troubles have been the precursors of his triumphs. The Solferino defeat broke, but did not overthrow, the power of the Austrian aristocracy, and gave rise to the well-intended but abortive experiment of a federal system of government. The field of Sadowa was the grave of German ascendancy in the Imperial Councils, and the Sovereign was obliged to fall back upon Hungary and accept the terms imposed upon him by the persistent Magyars. Hungarian autonomy was guaranteed, and dualism was the result. The restoration of constitutional privileges to the Hungarians was necessarily followed by the frank concession of the same boon to the population of Austria proper. The Kaiser found a fitting instrument in Count Beust, the Saxon statesman, to carry out this new and far-seeing policy; and the annals of the Parliaments at Pesth and Vienna last year were an unbroken record of the triumph, and embodiment in legislation, of liberal principles, carried out in the teeth of the obstruction offered by a feudal and clerical oligarchy.

The year 1868 opened upon the Austrian Empire under the most favourable auspices. It found a national Government established in Hungary, and a popular Ministry chosen in accordance with the views of the Reichsrath inaugurated at Vienna; the Emperor acting through responsible advisers, the press free, civil marriages recognised, the Concordat with Rome in abeyance, and with the near prospect of national education freed from clerical management. Though the finances of the empire are somewhat desperate, Austrian credit has revived. Hungary consents to take her fair share of the Imperial burdens; and a delegacy chosen from the two Parliaments, in conjunction with the common Ministry and the two separate Ministries, is now discussing the various delicate questions that arise, and endeavouring to find their way to a common basis of agreement. While State affairs are thus being investigated afresh by the responsible advisers of the Emperor, all questions of military organisation are kept in abeyance. Estimates have been cut down, and the army and navy of this great empire require an aggregate expenditure of only eight millions sterling. While France is staggering under the weight of the armaments imposed upon her by her Imperial master, Austria rejoices in a relaxation of military burdens such as has never before been known, and Frenchmen are calling out for the development of free institutions as in Austria.

The foreign policy of New Austria is in harmony with her altered internal relations. It is reflected in the Red Book which Count Beust's government has wisely volunteered for the information of the nation, and is summed up in one single sentence:—"Austria, having by great sacrifices extricated herself from the events of 1866, is firmly resolved to follow both at home and abroad the policy of peace and conciliation as the only salutary one for the present as well as the future." That this is no mere flourish of sentiment, the events of the past year abundantly prove. Spite of loss of military prestige, disorganised armies and crippled resources, the Emperor's Government was able in 1867 to exercise a palpable and most beneficial influence upon European affairs. Though smarting under the defeat inflicted by Prussia, the Vienna Cabinet was foremost in preventing a rupture on the Luxemburg question. So little did enmity actuate its counsels, that it declined, when Italy was in difficulties on the Roman question, to give aid, directly or indirectly, to the Pope. Hardest of all, Austria turned a deaf ear to the tempting offers of Napoleon III. at Salzburg. She has mediated with effect between Russia and Turkey, discouraged all agitation on the part of her restless south-eastern neighbours, and kept herself clear from all foreign entanglements. Austria is once again, and in a more genuine sense than ever, the great Conservative Power of Europe. Her moral influence restrains Imperial France; her passive resistance thwarts the desires of Russia; her calm attitude has conciliated the good opinion of Germany. She has recovered full freedom of action, which, as the Red-book says, "cannot be disquieting to the peace of Europe, for it harbours no thought of glory or aggrandisement, but has its significance in the conviction that the power of Austria will only be used for purposes in which the nearest and dearest interests of the subjects of the Emperor-King are immediately concerned."

History hardly furnishes so unique and interesting a chapter as that which is unfolded by the course of events in Austria during the last few years. Nothing would appear more hopeless and chimerical than the prospect of

building up a great and strong empire out of such unlikely materials. Yet Austria is already freer than France, and more contented than Italy. Her reconstruction is, it is true, only just begun, but the discordant nationalities are at one in hearty loyalty to their Sovereign, and in confidence in the policy his advisers are working out. The German population has ceased to look to the Northern Confederation; Hungary takes pride in the new partnership which had been concluded; and the Czechs turn a deaf ear to the Panslavonic sentimentalism of the Czar. Commercial freedom will soon follow political and ecclesiastical emancipation, and a Customs Revenue representing less than a million sterling may be increased manyfold. The vast resources of Hungary and the other provinces are now being discovered and developed; and in a few years, if Count Beust's policy be faithfully adhered to, Austria may hope to become one of the most prosperous as well as one of the most freest of European monarchies—a check upon French restlessness, a bulwark against Russian aggression.

ALONE.

It is strange and deeply interesting to watch the growth and development of two persons whose outward circumstances are as nearly as possible identical—the two children in the same family whose ages most closely approximate, or twins, if of the same sex, and who one might almost fancy would be compelled by the very nature of things to live out each a life as much resembling the other as a lithograph is like the original writing. And yet, after a little, the individuality of each will assert itself, and the points of divergence will become more and more strongly marked. Just as a series of interlacing circles cross each other at the points of contact, only to be more widely severed, if the full rounded sphere is to be traced, so similarities of circumstances will bring out into notice strong contrasts of character. Very few indeed are the common experiences of what is so often called our common lot—the first thought in the mind of all of us, as the rapture of some rare moment raises us to a very heaven of ecstasy, is of wonder whether ever mortal was so blessed before; while the desolation of our darkest days is deepened by the fancy that we are indeed treading the winepress alone. And in both those experiences we have proved our argument more forcibly than by a host of imaginings We have but felt what has been felt by thousands before us, and will be felt by thousands after us. We have hit upon one of the scarce points—to carry out our figure—at which the little spheres of humanity come in contact with their kindred spheres. We have found one experience in which we are *not* alone, and that is, strange to say, the dislike to being alone.

We may be reminded—or if we were speaking instead of writing, so that our audience had a chance at us, we should be—of all that has been said and sung in praise of solitude—"to sit on rocks, to muse o'er flood and fell," and all that sort of thing, which does admirably for a schoolboy to recite at his annual examination; albeit he is most devoutly thankful that he is not alone just then, but has a score of bright eyes before him to take full and admiring note of his first suit of real manly habiliments. And Byron himself found that there was a little difference between writing alone as Childe Harold, and living alone, as a man ought to do whose wife is in one country and himself in another. No! from the little baby in the nursery who whimpers as his nurse shuts the door between them, to the old man who dreads that he shall outlive all of his name and race, and have strange eyes to watch his death-struggle and strange hands to bear him to his long home, we each and all dislike being left to himself, not for a day of course, nor much for a week, or longer if we have work to do which must be done and which demands sweat of brain in the doing, but for aught else the wisest of society in general endorses with much emphasis the original declaration, "It is not good that the man should be alone." That is at least one statement of holy writ which escapes without challenge, and the doctor who would prescribe an allopathic dose of solitude would be a most unpopular practitioner.

We often wonder why so many people, but we venture to think more particularly women themselves, animadvert very sarcastically upon what are called old maids. Why do all the younger sisters come down so heavily upon the desire of the elder ones to keep young as long as they can, and when a wealthy young bachelor has ceased, even in dreams, to be the possible prize in the matrimonial lottery, [illegible] meekly hope for a solvent widower to dissipate the looming loneliness of the future? Quite granted that the endeavours are sometimes a little too frantic parent, why should a woman be mercilessly ridiculed for trying to escape from a lot which every woman dislikes if she dared to speak out, and which no true woman, we believe, ever ventured to pray for. We give them credit for something far more rational and righteous than the desire, as we have heard it asserted, of writing *Mrs.* on their cards. It is not the mere fear of narrow means when the first home is shattered that makes them look and long for a bread-winner. The secret of many an old bachelor marrying his cook, and many an elderly spinster taking—anybody that will take her, is just to have the right of claiming sympathy whatever may befal, to get rid for ever of the dreary isolation expressed by the text, "The heart knoweth its own bitterness."

It is curious, too, to mark how completely, in all the really great or important changes and crises of this mortal life, we are shut up to ourselves—left, as far as any outside help is concerned, quite alone. Dare we—laying aside all gibe and jest—advert to that throb of a new spiritual life which is familiar to us all at least by the Scripture phraseology, "being born again"? All the counsels of ministers—what are they worth?—the advice of friends, to whom, perhaps, in a moment of dire extremity, we may have confided somewhat of the inward conflict—in what particular does it avail us? Good books?—is there ever a time when we so thoroughly agree with the Wise man, "that much study (of any earthly literature) is a weariness to the flesh"? Does the sympathy, or advice, or counsel, that is so apt to be poured wholesale upon those who, in the church nomenclature of the day, are styled "anxious enquirers," reach any further than the "Paul, thou art beside thyself," of the vacillating Festus, or the prescription of the friend to whom George Fox applied in his spiritual agony, "that he had better go home and attend to his stomach, for it was clearly out of order"? No! that time in the life when the soul of mortal man first awakes to the necessity of a clear understanding of its relationship to the Creator, Judge, and yet Father of all, is certainly a time when we go forth shivering and alone, as our first parents turned away from the shut gate of a lost Paradise; happy, if like them we may but fight our way to a Paradise regained, and merge the retrospect of Eden in the blessed prospect of heaven.

Then turn to another crisis in this changing life of ours—our marriages. "I will make him an helpmeet for *him*," is the short, concise, and we think very definite reason laid down at the first for the institution of the marriage relationship. No hint is given of meeting the requirements of anxious or exacting mothers-in-law. No attempt to embody the ideal model wife, that fond sisters-in-law invariably believe their brothers should be blest with. "An helpmeet for *him*." One distinct personal work for the new creation to perform—a lonely half-existence to be by her love changed into a perfect and harmonious whole, and if that end is achieved, the helpmeet is found, and true marriage, as in the sight of God, is consummated. Of course we shall be told that Adam and Eve could not have the relationships to which we have been alluding! Blessed pair! they escaped at least one of the difficulties which so often hamper the outset of married life!

But to come to the facts about marriage in our own day. No event so intimately and solely concerns the two interested parties. Even parents we believe can, and in most cases ought, to do no more than offer a clear and strong expression of their opinion when the preliminaries are being adjusted. But the common voice of society says no! We must all be consulted—every detail must be discussed *pro bono publico*—suitability of age, position, fortune, temper, are to be canvassed, and opinions thereon freely expressed! If the pair are unfortunately sensitive, and writhe visibly under the inflicted criticisms—well! they ought not to *have* feelings on that point—is not half the good of a marriage to supply table talk for some who will never have a chance of understanding its blessed requirements? or for others who have long since grown weary of their hastily forged and now hateful bonds? Well, the two are married, and what happens then? Did all the chatter of the outsiders really move them one inch? Does any sensible man choose his wife by hearsay, or will any real true woman accept her husband because of the good character his friends may give him? In the real matter of the choice, we believe the two have to act unassisted by human counsel, and as far as may be, regardless of general opinion. They are left alone, and it is best that it should be so, for man-made marriages, or still worse, woman-made ones, are not usually at all after the pattern of heavenly things. And as in this, so in the first arrangement of all the little details upon which the comfort of home-life so much depends; alone, they must be all considered and weighed for the most part; after marriage we think friends *do* generally drop aside, and leave the new *ménage* to get settled as best it may, reserving to themselves, however, the full right of sharp criticism, only at a safe distance. But in the daily consciousness of blessedly growing assimilation, or of sadly diverging interests as the case may be, new-married people have to adjust for themselves the balance of the future, the stranger certainly cannot intermeddle with their joy.

"*Je mourrai seul*," Pascal is reported to have had the habit of saying, and the thought is one which at times is likely to haunt us all—particularly if we live long enough to understand what is meant by growing old. To ourselves it has always seemed the most terrible penalty which is exacted from the withered form of three-score years and ten; that of daily burying deep down out of sight for ever, not only the faces but the memories of departed years. To have to live day by day an object of pitiful compassion, instead of the glowing love of by-gone times! to be tended by the hireling hand of duty instead of the soft touches of one's own flesh and blood! to find that old recollections and stories of other days are received with ill-concealed impatience, and only provoking a half-repressed sneer; to live, in short, under the reign of the new Pharaoh who knows and cares nothing for the old Joseph! such an ending always closes our lips whenever some sudden desire of the earth, earthy, would lead us to covet length of days. True is it, of course, as we are constantly told in hundreds of sermons and thousands of tracts, that whenever and however we are each called to enter the valley of the shadow of death, we have to go down into it solitary and alone. But, like Christiana, in Bunyan, it seems, at least, to smooth one roughness from the dying pillow, if, as we enter the river, we "can beckon a farewell to those that follow us to the river-side." No man may drink of that "awful chrysm" for his fellow; it is *the* cup which each mortal must drain for himself ere he can put on immortality. Blessed is he who, when his hand loses its grasp of all kindred hands, as the cold water of that river paralyses his dying muscles, can feel round him the strong arm of the mighty to save, and can cry with the pilgrim, "I come, Lord, to be with Thee and bless Thee!"

Why should we faint, and fear to live alone,
Since all alone, so Heaven has willed, we die;
Nor e'en the tenderest heart, and next our own,
Knows half the reasons why we smile and sigh?

Each in his hidden sphere of joy or woe,
Our hermit spirits dwell and range apart;
Our eyes see all around in gloom or glow,
Hues of their own, fresh borrowed from the heart.

And well it is for us our God should feel
Alone our secret throbbings, so our prayer
May readier spring to heaven, nor spend its zeal
On cloud-born idols of this lower air.

THE EXPEDITION TO ABYSSINIA.

Advices from Annesley to the 23rd ult. announce a rapid movement of troops to the front. A battery of artillery left on the 20th *en route* for Senafé, the 25th Native Infantry on the 21st, and three companies of the 4th Europeans are to go forward immediately. The 21st Bengal Infantry arrived at Annesley on the 2nd inst.

Advices from Senafé announce that a force of 1,500 men, consisting of cavalry, artillery, and infantry, advanced upon Antalo on the 26th ult. The native followers are being sent back to India. The wells, upon the American principle, had proved successful at Koomaloo, and good water had been obtained. The lighting of the Abyssinian coast was reported as complete. It was reported that the Egyptian Governor at Massowah had been recalled.

Further advices from Annesley Bay to the 29th announce the arrival of the Punjaubees, and the presence of Sir R. Napier at Senafé. It was reported that a skirmish had taken place between Abyssinian freebooters and a British reconnoitring party in the direction of Antalo.

According to letters published in the *Times* the advance brigade was under the command of General Collings. It was to push on quickly. Senafé is 340 miles from Magdala. A sufficient supply of food was at the end of January, nearly collected at Senafé. One of the writers thus explains the failure of the Land Transport Train:—

A reference to the Blue-book of Abyssinian correspondence will show that Sir Robert Napier had a scheme for the organisation of the Land Transport Train submitted in August to the Government of Bombay. The Government, however, considered that such a scheme would entail too great expense, and from an erroneous, though perhaps laudable, desire to reduce unnecessary expenditure, rejected Sir Robert Napier's scheme, and organised the Transport Train on a system of its own. What little organisation the Train thus established had at first was lost by its being despatched in driblets to Annesley Bay, where, consequently, it has, notwithstanding the most heroic exertions of the officers composing it, been found unable to do its work; and at the close of January its deficiencies are being corrected and its organisation being assimilated to that which would, had Sir Robert Napier's advice been accepted, have been in working order in the beginning of October. Hence the delay of this army in commencing operations, of which we hear that loud complaints are made in England.

Mrs. Storch has received another letter from her

husband, the Rev. Henry A. Stern, dated "Magdala, Dec. 23." He therein states that it was not until Friday, the 13th of December, that the news of the British expedition to Abyssinia reached them, and they were longing to hear the sound of the bugle and the roll of the British drum.

"The King," he says, "is at present but three days' journey from here, but with his gigantic toys which he calls cannons, it will take him at least a month to reach Magdala. If he accomplishes this object it will be one of his most triumphant feats. He is literally encompassed by myriads of insurgents. Unfortunately, they all dread the big mouths of his harmless artillery. The temper of our captor has not improved. He has of late adopted a new and most cruel method of execution. Formerly he used to burn his numerous victims in their own cabins, but this merciful mode of despatch he has abandoned in disgust as unbecoming a Theodoros; now grave offenders he pins down with an iron tent peg, and then allows them to perish; while those whose crime is of a lesser magnitude he stretches on the hard ground, and then drives his clumsy ammunition wagons across their gory and writhing bodies till they are crushed, mangled, and reduced to an undistinguishable mass."

General Merewether, on sending this letter to Mrs. Stern, says:—

We are most anxious to push on, as you may suppose, and everything is done to promote that object, but owing to the unfortunate scarcity of provisions this year, brought about by swarms of locusts and want of rain, in addition to the internal state of the country, it is necessary to make sure of a good stock of supplies before final onward movement can be made. Once that is done there will be no further check, and we shall be soon in the neighbourhood of Magdala. Meanwhile, we hope Gobazye will keep Theodore in check, to prevent his reaching the captives before we come to their rescue. —Jan. 13.

FENIANISM.

On Tuesday, the eight persons charged with wilful murder of the persons killed by the Clerkenwell explosion were again brought up before Sir Thomas Henry at Bow-street. Mr. Giffard said the Crown had received "important information," which induced him to ask for a further remand. Mr. Lewis having, on behalf of O'Neill, engaged to produce a number of witnesses from Scotland at the proper time, the prisoners were remanded to Tuesday next. Mullaney, the informer, was placed at the bar along with the other prisoners, charged with treason-felony. Nicholas English, it is said, wants to turn informer too, and he has made a lengthy statement, which, however, the authorities decline to use as evidence. It may be taken as a confession.

An important capture was made at Cork on Friday. The police having received information that Captain Mackay, a Fenian of some notoriety, was in a public-house in Market-street, at once proceeded to arrest him. They found the captain in the taproom, along with three others. Mackay, on seeing the constables enter, pulled a revolver from his breast pocket and fired at one of them, whom he wounded in the leg. A struggle then took place, and in the *mêlée* one of them managed to effect his escape, but the police made good their capture of the rest, and assistance having arrived, brought them to the Bridewell. An excited mob collected and endeavoured to impede them, but the constables resolutely kept their prisoners, and forced their way by charging with the bayonet. One of the crowd, a boy, was run over by the mounted police and killed. Mackay expressed his pity that so fine a body of men as the police should be loyal to "an oppressive Government." Owing to the excitement which prevailed, it was thought necessary to keep a body of police, numbering, it is said, 100 men, on guard at the Bridewell, to prevent a rescue. Mackay has been identified as the leader of the attack on the martello tower, and on Messrs. Allport's gunshop.

On Monday much excitement prevailed in Cork. A large crowd assembled at Tuckey-street Police-station, and threw stones. In order to clear the streets the police made several charges, and wounded some of the mob, two of them severely. Mounted and foot police patrolled the streets.

At Cork Police-office on Wednesday two men named Bullen and Hynes were charged with the illegal possession of arms. Bullen had concealed the barrel of a gun loaded, and Hynes had the stock. The gun was identified by Mr. Hugo as the one taken from him. A man named Dureen was charged with firing a revolver at Constable Flanagan, who returned the fire and wounded him in the nose. He was committed for trial. Several attempts have been made at Cork to shoot policemen.

On Monday, the Commission Court was opened in Dublin. Mr. Justice Fitzgerald, in charging the grand jury, intimated that a double indictment would be sent up against the Fenian leader Lennon—the first for murder, and the other for treason-felony. Mr. Justice Fitzgerald also dwelt at length on the prosecutions of the *Weekly News* and the *Irishman* newspapers, for publishing articles encouraging Fenianism, and on the prosecutions for taking part in the illegal processions. True bills were found against Mr. Pigott, the proprietor of the *Irishman* newspaper, and against Lennon.

On Tuesday Lennon was put on trial, on the charge of treason felony. He was found guilty. On Wednesday he was tried on the charge of shooting at Sergeant Kelly. The defence was that the evidence of Kelly and other witnesses as to identity was not to be relied on; and on Thursday he was acquitted of the charge.

Mr. Digby Seymour and a large deputation left the Irish address to the Queen at the Home Office on Tuesday. It numbers 22,603 signatures, and was tied with a green ribbon. Mr. Hardy thanked Mr. Seymour and his friends for the moral assistance they were offering to the Government. He would take care that the address should be presented as early as possible to her Majesty.

Court, Official, and Personal News.

It is announced, on authority, that her Majesty's stay at Osborne being unavoidably prolonged in consequence of the late illness of his Royal Highness Prince Leopold, the Court which was announced for Tuesday, March 3rd, is postponed till Friday, March 6th.

The visit of the Prince of Wales to the Duke and Duchess of Manchester, at Kimbolton Castle, was brought to a close on Saturday. The Prince and Princess returned to town on Tuesday, and reached Marlborough House about half-past four o'clock. It is gratifying to state that the Princess of Wales has derived the utmost advantage from the healthy atmosphere in which she has been living. Her Royal Highness is now able to walk without the aid of the stick, and almost without any perceptible lameness.

The *Athenæum* hears that her Majesty's "Life of the Late Prince Consort" is to be reproduced in a condensed form, in embossed letters, for the use of the blind. The work of abridgement has been entrusted to Mr. John Plummer.

The Earl of Derby, who is recovering from his attack of gout, is still so weak that he was unable to come to town for the meeting of Parliament.

Mr. Theodore Martin has sufficiently recovered from the accident which he lately sustained to leave Osborne. The Queen presented Mrs. Martin (Helen Faucit) with a magnificent ruby diamond bracelet, as a souvenir of their visit to her Majesty's marine residence.

The *Irish Times* says that the report of the retirement of Mr. Adams, the United States Minister in London, requires confirmation. It is thought that the selection of a successor at present will prove so difficult a task, that Mr. Adams will be requested to remain till the close of Mr. Johnson's Presidency.

According to the *John Bull*, the Duke of Marlborough, the President of the Council, is prepared with an Education Bill, which will develop the existing system rather than introduce a new one. Aid will probably be given to poorer parishes, and uncertificated schoolmasters, under certain conditions, will also be aided.

The *Irish Times* states that the Treasury have granted 100,000*l.* for the purchase of the Exhibition Palace, Dublin, the site for the Royal Irish Institute of Art, Dublin; 100,000*l* for the improvement of Cork Harbour; and 100,000*l.* for the construction of a harbour in Belfast Lough.

The *Weekly Register* (Roman Catholic organ), says it is reported that within a day or two of the meeting of Parliament, Mr. Gladstone will bring forward a motion respecting the Irish Church, which must try the strength of the two great parties in the House.

The Admiralty has rewarded Mr. Young, the leader of the Livingstone search expedition, by promoting him to the rank of gunner of the first-class, giving him an appointment as naval chief officer in the coastguard, and presenting him with 500*l.*

The Duke of Edinburgh, it is stated in letters from the colony, has been admitted a Freemason during his sojourn in Australia.

At Monday's meeting of the Royal Geographical Society, Sir Roderick Murchison stated that should Dr. Livingstone be found to have penetrated northward towards the Nile, arrangements would be made for sending him a relieving expedition from Egypt.

The Chancellor of the Exchequer has fixed Tuesday, the 25th inst., for receiving deputations from the country associations in connection with the National Conservative and Constitutional Union, together with the council of the union.

Sir David Brewster died, on Monday, at his residence, Allerley House, near Melrose. Sir David was born at Jedburgh, in Roxburghshire, on December 11, 1781. His father was rector of the grammar school in that town, and, being devoted himself to the Scottish Church, determined upon bringing his four sons up to be ministers of that Establishment. Three of them entered the Church and obtained livings. Dr. Brewster of Craig, and Dr. Brewster of Scoonie have not been long dead. Patrick, who filled the post of minister of the Abbey Church of Paisley, died in 1859. Sir David was his father's second son, and completed his studies, duly obtaining his licence to preach; but the state of his health was urged by himself as a reason for giving up the Church, and refusing a living which was offered him by the Duke of Roxburghe. Henceforth he gave himself up to scientific pursuits.

DECREASE OF THE POPULATION IN IRELAND.—We learn from the statistics supplied by the Registrar-General, that in the month of June, 1867, the gross number of residents in Ireland was estimated at 5,557,196. According to the returns of the Census Commissioner, the estimated population of Ireland on the 7th of April, 1861, was 5,798,564; and the following is the result:—

1861	...	...	...	5,798,564
1867	...	...	...	5,557,196
				241,368

Showing a decrease in the population, notwithstanding the birth-rate, for a little more than six years, of nearly a quarter of a million.

Crimes and Casualties.

The Oxford Music-hall, near Tottenham-court-road, one of the finest places of amusement in the metropolis, was almost destroyed by fire early on Tuesday. The firemen were on the spot early, but not till a great part of the interior had been gutted. It is believed that the fire was caused by a fusee, thrown carelesaly on the seats when the audience left the hall the night before.

The other night a young man, aged 27, residing in Charterhouse-square, who was given to somnambulism, arose, opened the window of his room, stepped on to the landing, and fell through a skylight to the ground floor. His skull was fractured, and he shortly aftewards died.

Last Sunday a man having run down the sands at St. Aubyn's Bay, Jersey, to the sea, and laid himself down, an intrepid lady, Mrs. Pangdestre, went after him and had to proceed as far as to her waist before she could reach the unfortunate man. Laying hold of him by his coat, she succeeded in dragging him to the shore. Assistance being at hand he was removed to the nearest house, and restoratives being applied he gradually recovered, after which he left the house, without disclosing either his name or the cause of his attempting the rash act.

The papers report a number of cases in which persons have been mysteriously missed by friends and never heard of—cases which the disappearance of Mr. Speke has brought to light.

An extraordinary street outrage is reported from Notting-hill. On Monday night Mr. M'Keown, bullion merchant, of Fenchurch-street, was returning at about half-past twelve from the Popular Concerts at St. James's Hall, and, having reached the site of some unfinished houses in Lancaster-road, was accosted by a woman, whom he summarily repulsed. No sooner had he done so than he was seized behind and in front, evidently by two men, a third appearing almost simultaneously to assist. He was lifted bodily off his feet, and carried out of the highway among the mud and mortar of the unfinished buildings, and there he was robbed of a gold eye-glass, and left almost smothered with dirt. But although he was brutally knocked about on the eyes and face (the marks on which are said to be significant of extreme violence), he lost nothing but the eye-glass; whereas he had upon him nearly 100*l.* worth of property, including a large diamond ring, a gold chain worth at least ten guineas, and a watch worth probably twice as much, together with a silver card case. The case was brought before the Hammersmith Police-court on Wednesday, and, from the evidence supplied, a very different aspect was given to the case from that indicated above. Mr. M'Keown, it appears, had been drinking with the woman referred to at the Railway Hotel, and was the worse for liquor when assaulted. Mr. Ingham, the magistrate, said it was not clear to him that there was any intention to rob; it might have been jealousy, for what he knew.

Miscellaneous News.

LONDON AND COUNTY BANK.—At the half-yearly meeting of the proprietors of the London and County Banking Company, held on Thursday, the 6th inst., a dividend of 6 per cent., and a bonus of 3 per cent., were recommended, making a total for the whole year 1867, of 20 per cent. The total net profit for the half-year was 90,000*l.* and the amount due to the bank for bills discounted and advances to customers, 9,000,000*l.*

THE SAW AND JOBBING GRINDERS AT SHEFFIELD have had a private meeting, at which the position of trades unions was discussed. They attributed the illegal coercion exercised by trades unions to the want of legal power to enforce their regulations, and pledged themselves to support no candidate for the representation of the borough in Parliament who will not vote for a bill to legalise trade unions.

A MANCHESTER SUNDAY-SCHOOL LIFEBOAT.—The ceremonial of "inaugurating" a lifebeat, the cost of which has been raised by the subscriptions of Sunday-scholars, took place in Manchester on Saturday. It was stated that Manchester and Salford have now provided, either by public or private subscription, not less than twelve boats for the National Institution, and that the city is now represented by a lifeboat on nearly every coast of the United Kingdom.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—A grand musical and dramatic entertainment will be given in aid of the funds of this useful charity at Myddelton Hall, Islington, on 11th March, by the Holloway Volunteer Fire Brigade, under distinguished patronage. 534,048 poor patients have been relieved. The new wards are unoccupied for want of funds. The number of patients for the week ending February 8, was 1,021, of which 356 were new cases.

LAUNCH OF AN IRONCLAD.—The Hercules, twelve, armour-plated ship, 1,200 horse-power, was on Monday afternoon successfully floated at Chatham. The First Lord of the Admiralty (the Right Hon. H. Corry), Lord H. Lennox, and other distinguished officers and visitors, were present at the ceremonial, and Miss Corry christened the new ship. The Hercules is one of the largest, if not the largest, of war vessels afloat, and her immense size may be imagined when it is known that there are about 1,500 tons of iron armour plates used in her construction. The plates used to make this vessel shot-proof vary in thickness. From five feet below the water-line to nine feet above it, there are nine-inch plates affixed; for eight tiers above this there are

plates of eight inches; above these, six inches, and on the thwart-ship bulkheads, five inches. Behind these plates there is a teak backing a foot in thickness.

East London Museum.—On Wednesday a deputation, composed of members of Parliament, men of science, clergymen, and artisans, went to the Home Office to ask the Government to do all in its power towards the passing of the East London Museum Site Bill. The recommendation of the House of Commons in favour of the formation of district museums, and their value as a means of giving the people their much-needed education in science and art, were urged by the deputation. The bill is wanted because the erection of any building upon Bethnal-green, which is to be the site of the museum, is prohibited under an old deed. The Duke of Marlborough promised that the Government would give every facility to the bill in its passage through the House of Lords.

Mr. Train and his Appeal for Compensation.—Mr. Train has taken the field again as a public lecturer, in Youghal, county Cork, where he was received in the Assembly Room, according to the *Cork Examiner*, with "three cheers for General Washington." In the course of a speech, abounding in "buncomb," he said he had received a reply from Lord Stanley as to his claim for the 100,000*l.*:—"Foreign Office, February 4, 1868.—Sir, I am directed by Lord Stanley to acknowledge the receipt of your letter of the 31st ultimo, enclosing a printed paper.—I am, Sir, your most obedient, humble servant, S. Hammond." This letter was "most respectful and humble," as it ought to be, "particularly to an American citizen." At the close of the lecture the young ladies of Youghal presented Mr. Train with a green sash, trimmed with shamrocks worked in silver.

The Civil Proceedings against Ex-Governor Eyre.—On Saturday, in the Queen's Bench Chambers, before Mr. Brewster, two applications were made in the civil proceedings that are being carried on against ex-Governor Eyre, arising out of the Jamaica disturbances. After the refusal of the Shropshire magistrates to commit Mr. Eyre on the charge brought against him of the murder of Mr. George William Gordon, Mr. Alexander Phillips and Dr. Robert George Bruce each brought actions against Mr. Eyre to recover damages, in Mr. Phillips' case for false imprisonment and assault, and in Dr. Bruce's for false imprisonment. The defendant's counsel asked that the matter be referred to the judge then sitting, which the Master declined, and granted the plaintiff's application. The application in "Bruce *v.* Eyre" was for an extension of three months' time to deliver his declaration in this action, which the Master granted. The result is that one at least of these actions will be tried at the sittings after Trinity term.

Another Horse-flesh Dinner was held on Thursday at the Langham Hotel, when the guests numbered 160, among whom were Mr. Forsyth, Q.C., chairman, Sir J. Lubbock, Sir H. Thompson, Mr. Hughes, M.P., Mr. Maule, Q.C., Mr. Herman Merivale, Mr. W. H. Russell, Mr. C. Dickens, jun., &c. The chairman reminded the diners that they secured to the horse humane treatment in his latter days when they showed that his carcase was fit, not for dogs, but for men. Statisticians declared that in this realm 75,000 horses, free from disease and available for human food, were slaughtered annually. On this theme the chairman enlarged. Here was animal food—palatable, nutritious, cheap. Should it be any longer wasted when animal food was so dear as to be practically beyond the reach of our poorer countrymen? "The horse, and meat at 2½d. per pound," was the text on which he dwelt. The general opinion appears to have been that a good joint was nearly equal to beef.

The National Reform Union held a conference at Manchester on Tuesday. Mr. George Wilson presided, and among the speakers were Messrs. Baxley and Jacob Bright, the two members for the city, and Mr. R. N. Phillips, M.P. It was decided to "put forth renewed efforts" to obtain the ballot, triennial parliaments, the repeal of the rate-paying clauses of the new Reform Act, the abolition of the representation of minorities, the assimilation of the county to the borough franchise, and "a just and equitable redistribution of seats in proportion to population and property." A lady, who was announced as Miss Wilson, made an effort to induce the Union to add female suffrage to their programme. Mr. Jacob Bright supported the proposition; but unfortunately the word "male" occurs in the first article of the constitution of the Union, and the chairman declared they had no power to strike it out.

Mr. Goldwin Smith's Visit to America.—The *New York Tribune* publishes the following letter, received by one of its correspondents from Mr. Goldwin Smith, and which it has obtained permission to print:—"No. 20, Beaumont-street, Oxford, January 9, 1868.—Dear Sir,—It was not by me that my private intentions were made public, but, as they have become public, and as certain journals which pounced rather eagerly on the report gave a somewhat inaccurate version of it, I am much obliged to you for affording me an opportunity of stating the truth. I am going to devote myself to the study, and, if after due study I feel equal to the task, to the composition of American history. With this view I shall probably take up my abode in the United States in the course of the summer. At what place must depend partly on the exigencies of my study. I must be where there are books and records, and where I can obtain permission to use them. My undertaking necessarily implies a prolonged residence in the country where it must be carried on. But I am not going to seek naturalisation in America, or to cast off my allegiance to my own sovereign and my native land. I shall be a candidate for no citizenship in America, but that of the Republic of Letters. In the present state of English affairs I can imagine, though I do not anticipate, the occurrence of a crisis which will render it incumbent on the honour of every Englishman to share, though he might be unable to influence, the destinies of his country.—Believe me, dear sir, yours very faithfully, Goldwin Smith."

The Government of the Metropolis.—A deputation from nearly all the representative bodies of the metropolis waited on Wednesday on Mr. Gathorne Hardy, to express their decided hostility to Mr. Mill's Municipal Corporations Bills. Westminster was absent. The Metropolitan Municipal Association, which advocated the adoption of the measure, was of little account, Major Lyon said: at one of its meetings it had offered to throw him out of the window. St. George's, Hanover-square, was most decidedly opposed to the bill, which, if passed, would involve great expense in the erection of town-halls, and the provision of aldermanic gowns and chairs. It would destroy local self-government, which had done so much for the metropolis. One speaker was in favour of the establishment of a Court of Appeal, by which vestrymen should be compelled to do their duty. A gentleman who spoke for Whitechapel said that during the twelve years the local acts had been in operation his parish had been paved with granite; before that, the streets were of mud. Mr. Mill's bill would destroy the neighbourly feeling among the vestrymen which was fostered by the local acts. Greenwich thought the bill had no other object than the aggrandisement of certain persons by the tithes of mayor, alderman, and councillor. Mr. Hardy felt it would be admitted that some slight amendment was required in the present acts for the government of the metropolis, but he was not at all favourable to the federal corporations as proposed by Mr. Mill, and he would urge his colleagues to oppose the measure.

The Rev. B. Speke.—An evening contemporary copies a sensational paragraph from the *Manchester Guardian*, which professes to throw some light on the mysterious disappearance of Mr. Speke. It states that in "the researches made by the police for Mr. Speke a strange discovery has been made in a dilapidated house in one of the slums of Westminster. In a kitchen was found a chopping-block, made fast to the floor, of the kind that butchers ordinarily use. No ostensible purpose could be assigned for it in such a situation; and no ordinary force was sufficient to move it. By accident one of the police touched a spring, and the top (found to be a lip) flew open, and it was discovered that the sham block was not only hollow, but that it communicated with the main sewer." In the present state of public alarm occasioned by the disappearance, not only of Mr. Speke, but of several other persons, such terrible inventions as chopping blocks communicating with main sewers might produce a panic. To any one, indeed, knowing anything of main sewers, the story would carry its own contradiction on its very face. To those who are not acquainted with such constructions it may be necessary to say that the paragraph in question has not an atom of truth for its foundation. Without attempting to solve the mystery of Mr. Speke's disappearance, we believe we are justified in stating that the police are now in possession of information which promises to supply a sort of clue to the mystery of Mr. Speke's absence, though of course this promise may be disappointed.—*Times*.

The University of London is one of the most remarkable institutions we possess. It has grown silently during the lifetime of the present generation, and almost unnoticed has taken a national—we might almost say an Imperial—position. As most people know, it once coincided with and was identical with the College now called University College. But it soon outgrew the limits of a single building and a single school. King's College, which had been founded by members of the Church of England, in avowed rivalry with the secular institution in Gower-street, became affiliated to the new University when the latter assumed a more general and abstract character. A few men of great eminence, zealous in the cause of education and of religious freedom, had watched from the first over the fortunes of the new institution. It was exposed of course, to every kind of obloquy and satire. It was godless, and it was also ungentlemanly. It was a dreadful thing, almost enough to call down destruction on a city, that a place of education should exist where Jews, Turks, infidels, and heretics met together, without any recognition of that orthodox teaching which should show them the error of their ways. The idea, too, of receiving a University education in Bloomsbury was pronounced to be absurd; and it was said that any lad of spirit would rather not go to College at all than be doomed to such a place. But when the principle on which the University now rests was adopted its success was certain and its progress rapid. That principle was that the University, as a corporation, should keep clear of sectarian matters, and that it should accept the affiliation of Colleges of every creed. In these Colleges the students might have that religious instruction with which the University refrained from interfering. It thus united the secular and denominational systems, the University being secular and the Colleges for the most part denominational. There are now some forty or more institutions which are in connection with the University as to degrees in Arts and Laws. Roman Catholic Colleges, Presbyterian Colleges, Colleges for Methodists, Baptists, and other orders of Dissenters, send students to be examined by the central authority in London, and those who are successful attain a degree in the University of London, and will have a share in choosing their representative in Parliament.—*Times*.

Aid for Negro Hospitals.—Several years ago there was published in the United States a work which, although true even in its minute details, was of a very sensational character, as illustrating the often realised fact that truth is stranger than fiction. Its title was "Linda; or, the Deeper Wrong." It depicted the temptations and the inevitable ruin and degradation to which slave girls were so generally subjected by the chivalrous champions of slavery—the "gentlemen" of Virginia and the Carolinas. The heroine of this true story, Mrs. Harriet Jacobs, has just arrived in England on a philanthropic mission. She is accredited by the most satisfactory testimonials from Mrs. Lydia Maria Childs, and from various members of the Society of Friends in America, with whom during the last four years she has been associated in the work of superintending hospitals for the aged negroes. This work she has performed with great ability and success. Her errand to this country is to obtain funds for the erection of a similar hospital on a larger scale in the South, and one for the relief of young people. Donations in aid of either of these objects will be received for her by Stafford Allen, Esq., Church-street, Stoke Newington, N., or by Robert Alsop, Esq., 36, Park-road, Stoke Newington. Mr. Allen will also be pleased to forward copies of an edition of "Linda," brought over by Mrs. Jacobs for sale in aid of her object. Price of each copy 5s. 6d. post free. The book is well bound, and printed in good clear type. During the past week Mrs. Jacobs, accompanied by her daughter (a fine young woman, almost white, born in slavery), has attended philanthropic *conversaziones* at the residences of P. A. Taylor, Esq., M.P., Stafford Allen, Esq., and J. Bevan Braithwaite, Esq.

On February 23rd, an annular eclipse of the sun will take place, but it will be invisible in Great Britain.

The Queen and the Old Coachman.—One Saturday afternoon a smart spring shower came on, and as I was going by the window I see a young lady and gentleman run pretty fast for shelter into my outhouse; so I goes to the front door, and hollers out, "I say! you'd better come in here." So upon that, in they came, and I was a going to show them into the parlour, when the young lady says, "Oh, I'd rather go into the kitchen, for I see you've a fire, and my shoes are rather wet?" Well, I let her do as she liked; and as the fire was not an over good one, the young gentleman he begins to make it up, by putting on some turf that lay handy, and by way of saying something good-natured-like, you know, he says, says he, "This is nice turf you've got." "Well, sir," says I, "I don't think it very good; they've cut it too deep, quite down into the earth." So, then he looks about him, for something else to notice; and seeing those cups and saucers on the mantelshelf, "You've got some old china," says he. "No sir," says I, "that's not china—it's delft; and before you were born, sir, people thought a good deal of eating off delft, which, being the best ware they could get, they valued as we value china now." So then the young lady says, "You've a curious clock." "Yes," says I, "that really *is* a curiosity, for it was Pope's, and I bought it at a sale of his effects at Twickenham." So they both of 'em looked at it with a kind of interest, you know; and the young lady says, "Is it just as it was when Pope had it?" "Oh no!" says I, "I've had it cleaned and done up." "Ah! that's a pity," says she, "for otherwise, I would have bought it of you." "Well, I thought this funny"; but just then the young gentleman, who had gone to the front door, calls out, "It has left off raining now." "You can't justly tell whether it has or not, sir," says I, "at the door, because the wind sets against the back of the house. If you'll go to the back door, you'll be able to see." So he goes to the back door, and directly he opened it, out darted the two dogs—a big and a little one—and began rolling themselves on my peppermint-bed. "Hallo, sir!" says I: "Do you know I sell my pepermint?" So he laughed, and whistled them off, and says to the young lady, "It really has left off raining." Then they thanked me for giving them shelter, and went away, and I was standing at the door looking after them, when my old woman comes to me all of a fuss, and says, "Those strangers have left their dogs behind to dirty my floors." Hallo, sir," I shouts after him; "you've left your dogs!" He looked about and whistled, and they followed him. I saw them cut across the common to a little gate in the park paling, and stood thinking to myself, "Whoever can they be, that have got the master-key of that gate? "Why, ten to one, it's the Queen and Prince Albert! To think of that never having struck me! Yes, yes, I dare say it was, for he's tall and she's short, and they do go about with a greyhound and a terrier; but I didn't know they were expected down here just now. However, I'll just go up to the house with a basket of eggs, and then I shall know." So I went up with my basket of eggs, and, sure enough, the servants told me her Majesty and the Prince had come down unexpectedly, and had gone out to walk directly after luncheon, and had been caught in the rain.—*The Quiver*.

Literature.

DR. VAUGHAN ON THE ANGLICAN LITURGY.*

Dr. Vaughan's volume of sermons on the "Liturgy and Worship of the Church of England" has interest, if for no other reason, because it helps us to understand the exact ecclesiastical position of one of the ablest and most earnest men to be found in the ranks of the Establishment. Most of the discourses have appeared before, but their republication in this collected form has a special significance. Some of them, particularly those on the "Revision of "the Liturgy," provoked a good deal of hostile criticism on their first appearance, and their reissue serves at least to show that the deliberate consideration which the author has given to them has not induced him to swerve from the opinions he then expressed. Thus the celebrated passage on the use of the "Burial "Service" in the case of notorious reprobates, in which he tells us, in relation to the emphatic words of certain hope there employed, that there is "a sort of solemn protest in the hopes "and thanksgivings uttered over the grave of "the sinner, which is far more thrilling in its "testimony against sin and for holiness than "any omission or any qualification that the in-"genuity of man can devise," is reproduced here. Not only so, but there are other references to the same subject which clearly indicate that, however strange it may appear, this is not a mere device of an ingenious intellect to escape out of a difficulty, but the utterance of a real conviction which has grown up naturally out of some of his other Church notions. The Anglican Communion has no more loyal as she has few more able sons than Dr. Vaughan. If he enters at all into scruples which others have expressed relative to Subscription, it is evidently because of the breadth of his sympathies rather than of any pressure which he has felt himself. To him the Prayer-book, as it is, is an object of affectionate admiration and reverence. He is not conscious of the discrepancies which so many others have found, nor staggered by the difficulties at which they have stumbled. Instead of mourning over the hindrances that stand in the way of Liturgical revision, he accepts them with thankfulness as providential indications that the work of revision should not be undertaken. "I will venture to say that a Liturgical "reform is one of the practical impossibilities "of our time. Rubrical changes there may be; "altered terms of subscription there may be; "*but not, I believe, and I rejoice to believe*, in "our time, anything to be called Liturgical "reform."

In this Dr. Vaughan occupies a position, if not altogether exceptional, yet shared by comparatively few earnest and thoughtful men. There are, of course, some of the old "High "and Dry" school who believe that "whatever "is, is right," who hate change simply because it is change, and yet, if any change were adopted, would very speedily become as zealous in defending as they are now in resisting it, who never have had a single doubt or questioning themselves, and are exceedingly annoyed by those who have. They, of course, who deprecate an innovation. But among other Church parties, the great majority who agree in nothing else agree in desiring some reform. Ritualist and Evangelical would both like some change, provided only that they could guide it according to their own notions; and many earnest men and sincere Churchmen, who are not strong partisans and are not identified with extreme views, still feel that, even if it were only to give the Liturgy perfect harmony and consistency in all its parts, and to relieve it of things which always have galled and will continue to gall tender consciences, some measure of change is requisite. Dr. Vaughan is one of the few who, being at once Evangelical in creed, thoughtful in mental habits, liberal in views, and catholic in sympathies, are not only content that things should stand as they are. We can hardly ourselves understand how such a man can have reached such a conclusion, but of his honesty, his conscientious desire to get at the truth, his thorough sincerity, there can be no doubt. There are few men whose writings impress us more with a sense of the earnestness of the writer, or awaken in us a profounder veneration for his spirit and character. When we are compelled to differ from him it is always with regret, and no differences of opinion can at all weaken the high respect in which we hold him for his work's sake. Even in this acquiescence in the existing state of things, which to a Nonconformist appears so strange, we recognise the nobility of the feeling by which he is prompted. Trained amid all the influences of the Church, with the Prayer-book endeared to him by the tenderest memories and associations of his life, he is hardly in a position to comprehend the way in which it acts upon others. Deeply engaged in the practical work of a parish, where he has been singularly successful, where his name is a tower of strength to the Church whose minister he is, and where the boldness and the courage with which he has defied public opinion, when necessary for the vindication of his own views of truth and duty, has told powerfully in favour of the Gospel itself, he feels that he has something grander before him than mere discussions about liturgical forms, and is disposed to say to the disputants, "I am doing a great work, and cannot come "down to you." Thus he says:—

"I believe that that everlasting presence is to be looked for as much in the prohibition of His Providence as in the impulses of His Spirit. If He, overruling all events, has so ordered the course of this world as to hem in the legislative activity of His Church in any land by a thousand lets and hindrances which it is not here to put aside, I hear him saying in imperative tones to that Church—Get thyself to thy proper business; *do the work of an Evangelist* do the work of a pastor and teacher; look to thy people at home; look to thy mission abroad; leave the fancy work of liturgical perfection to a more convenient season; not in the excitement of debate, but in the quietness of vigorous labour, shall be thy strength, and thy reward. The backbone of the Church of England is its Presbytery; and the work of its Presbytery lies in its parishes. Every day taken for the discussion of questions which cannot be settled, and of changes which cannot be effected, is a day lost to the care of souls, and therefore to the true work of the Church. Leave to others, less deeply responsible, less heavily burdened, the perpetual suggestion of fancied improvements, or the thankless ostentation of imagined blemishes. *Go thou, preach the Kingdom of God. It is not meet that we should leave the Word of God and serve tables;* and if not the tables of a charitable distribution, still less surely the table of a theoretical council-room. *Appoint others*, who have time for it, *over this business: but we will give ourselves continually to prayer and to the ministry of the word.* Happy that Church whose ministers are inclined and permitted to carry out that resolution; have taken the measure of conflicting employments, and have deliberately chosen the essential, and left the optional."

All this is very beautiful, and would be as true as it is beautiful were it not for the fallacy that underlies his representation of the case. To neglect the practical for the theoretic, to abandon the great work to which God has called his Church and her ministers in order to seek after liturgical perfection, would be false in policy and would be wrong in principle. But substitute for "the fancy work of liturgical "perfection," of which our author speaks, the necessary duty of seeking liturgical purity or consistency, and the whole aspect of his argument is changed. We have as little sympathy as Dr. Vaughan has with the mere æstheticism which is for ever pointing to "imagined "blemishes," or seeking to bring about "fancied "improvements," and which if it carried its point and secured the changes on which it is intent, would very soon feel a secret dissatisfaction with its own work, and cry out for some other novelty. But the question is not at all about mere blemishes or imperfections in the liturgical form, but, as he well knows, about expressions and acts which affect the very essence of the Church's teaching and the differences about which are seriously compromising the character of her clergy and undermining her influence among the people. Dr. Vaughan stands aloof from the extreme parties. Speaking of the doctrine of Baptismal Regeneration, he adopts in relation to the Evangelicals language which implies as much as the strongest Nonconformist would say—"The impugners of "that doctrine are often driven into subtle and "disingenuous shifts to explain away terms em-"employed by our Church with sufficient dis-"tinctness to preclude reasonable doubt." On the other hand he tells us that "its champions, "with, equally or more, perhaps, injurious "consequences, interpret the Church's words "in a manner which certainly that Church "never intended." We do not know how a stronger case could be made out in favour of revision than that which he has supplied in this protest against these contending views. Here are two parties who must be assumed to be as conscientious as Dr. Vaughan himself, who are as zealous in their championship of the Church, each of whom claims to have the Prayer-book in favour of its own views, and both of whom are adjudged by him to be wrong. If the same book can thus be claimed in support of three distinct theories, at least, of the same subject, it is fair to infer, either that the language is very ambiguous, or that some of the interpreters must be exceedingly dull of apprehension. Dr. Vaughan puts the case thus:—

"When the Church, on every completion of the rite of infant baptism, addresses the congregation in the words, *Seeing now, dearly beloved brethren, that this child is regenerate*; the one party will regard this as at best a charitable hope, destitute of all certainty, and conveying therefore no comfort, and involving no practical result; and the other gives such a sense to the word *regenerate* as all must recoil from who remember that the Holy Spirit is not a thing but a Person; not a material gift which may lie dormant in a dormant soul to germinate, perhaps years afterwards, in a period of consciousness and awakening reason, but a living Agent exercising a mysterious but real influence upon living agents, present as to any Scriptural use of that word, only where He is operative, felt in His comfort, or visible in His fruits."

Now, let us grant that the Evangelical is put out of court by the distinct words of the formulary, and that it is utterly unjustifiable for him to construe so explicit a declaration as a "mere "charitable hope." We may say in passing, however, that we are puzzled to see the difference between his position and that of the man who interprets the thanksgiving in the Burial Service (than which language could hardly express confidence more assured or hope more exultant when used at the grave of a notorious sinner), "That is "what ought to have been true of him; that is "what ought to have been his life and death; "that is what ought to have been prognosticated "and anticipated as to his eternal prospect; "that is what the Church shall still say of him, for "he wore to the last the veil and form of a be-"liever, and the day of the final disclosure is "not yet." Still, admitting that the Evangelical has no *locus standi*, we do not see how, with the language remaining as it is, it is so easy to dispose of his Tractarian opponent. We feel, at least as earnestly as our writer, how strongly every man who believes that the "Holy Spirit is not a thing, but a person," must recoil from so materializing a view as that of the Sacramentarian; but this is not the question. It is simply what does the language mean, and all Dr. Vaughan's specious reasonings as to the lower sense in which the term "regenerate" may be received do not prove that it is not capable also of being interpreted in its strict, literal meaning. At least there are hundreds of clergymen in the Church who accept it and teach it in the sense which appears to him so objectionable, and hundreds of others, who, to escape from it, are driven "into subtle and dis-"ingenuous shifts." Is it possible that there can be all this and religion itself not suffer? Is there anything edifying in the spectacle of clergymen of the same Church taking a position so strongly antagonistic to each other? May it not even be that the controversies thus provoked, and the comments which they call forth, may do much to hinder the success of those very works which Dr. Vaughan holds to be of far higher importance than these liturgical discussions? The truth is they are hardly to be regarded as liturgical, for they are strictly doctrinal discussions, and discussions which go to the very root of Christian faith.

Turning from the Baptismal to the Burial Service, we commend to Dr. Vaughan's notice the eloquent words of Lacordaire in an early number of the *Avenir*, when speaking of a priest who had refused to bury the corpse of a man who had died out of the vale of Catholic Communion. "The priest who has so acted has "done well; he has acted as became a free "man, a priest of the Most High God, resolved "to keep his lips pure from servile benedic-"tions. *Woe to the priest who murmurs false-"hoods above the coffin! who lets a soul pass "to the judgment of God under an untruth "extorted by the dread of the living. Are we, "the Christian priesthood, to be the mere grave-"diggers of the human race, or have we entered "into some compact to soothe and flatter its "remains with our prayers and our adieus?"* Dr. Vaughan would doubtless tell us that the Anglican Church so far acts upon this principle that the service is not to be read over any dying out of its pale; but in practical working this only aggravates the evil. Excommunication has fallen into disuse. The Church, Dr. Vaughan admits, has "practically lost the use "of discipline," and he adds, "I am not aware "that any competent judgment regards such a "revival of discipline as practically possible. "That it would of necessity be precarious, "unequal, and capricious in its administration "requires, I believe, no argument." The parties who really are excluded by this rule from the privilege of Christian burial are not the proper subjects of the Church's discipline, but the innocent babe, or possibly the man of unblemished and holy life, over whom the priest, in flagrant violation of the principles of Christian charity, but in strict compliance with the theory of the Prayer-book, refuses to use the words of Christian faith and hope, because he was unbaptized. There surely might be some remedy found for the evils thus existing. If discipline be impossible, as in a National Church it certainly is, is it necessary to perpetuate the scandal often arising out of the use of the present service, and to refuse

* *Twelve Discourses on Subjects Connected with the Liturgy and Worship of the Church of England.* By C. J. VAUGHAN, D.D. London and Cambridge: Macmillan and Co.

that kind of relief which many would feel in the lowering of its language for all. Dr. Vaughan's reasoning on this point seems to us singularly weak and inconclusive. He tells us that to adopt such a course would be to "abdicate the church's office as the witness, amid the changes and chances of earth to the reality of immortality and heaven." To us this appears no better than one of those rhetorical flourishes which conceal, perhaps as much from the writer as from some of his readers, the essential feebleness of the reasoning. We certainly cannot admit that the present form of words, or one corresponding to it in meaning, must be employed unless the Church would renounce the function which Dr. Vaughan thus ascribes to him. It is strange indeed if some form could not be prepared expressing the hope and consolation of the Gospel without necessarily giving it application to the individual.

We are greatly disappointed at the tone which our author takes in relation to the Athanasian Creed, of which he says, "I should *regret its "disuse on the three great festivals of the Christian year.*" We cannot examine his reasonings as to the Creed itself, but must protest in passing against the idea that this elaborate summary of belief was "rendered necessary by the experienced exigencies of the Gospel as it abode "on earth." The very preparation of such a formula, the attempt to put a ban upon every variety of error that could be suggested, the effort to mark out the channel in which human thought on religious subjects must run, has hindered the very cause which it was designed to advance, and strengthened the heresy it was expected to destroy. As to the damnatory clauses of the Creed, we are certainly astonished to find Dr. Vaughan attempting an apology for them, even on the ground that we need to be reminded that every man is responsible not for his conduct only, but also for his belief. We grant this to the utmost extent, but the commonsense of the majority of men would simply revolt against such a reminder when couched in terrible denunciations of eternal punishment against all who cannot receive whole and entire a creed full of the subtle distinctions and hardly intelligible definitions in which the Athanasian Creed abounds. Dr. Vaughan's discourses have not lessened our respect for himself personally, but they have deepened our convictions of the difficulties of the system he has undertaken to defend, and made us the more thankful for the freedom we ourselves enjoy. The position which he has taken is open to assault from both sides, and is in our judgment singularly difficult to maintain. But it is impossible for us here to enter into a fuller consideration of the many important points which the discussion of his teaching would involve.

BRIEF NOTICES.

Last Rambles amongst the Indians of the Rocky Mountains and the Andes. By George Catlin. (London: Sampson Low.) Under this title Mr. Catlin issues what may be properly called the second volume of his Life amongst the Indians, the first volume of which has already obtained so wide a circulation. Mr. Catlin goes back to an earlier date in his life than that with which he commenced his former narrative; he tells us of his boyhood, and the early associations which turned his inclination towards the kind of adventure and research which he has since prosecuted with so much success. From his earliest days he was resident in a valley, every part of which had some legend attached to it relating to these strange and now almost extinct tribes. After recalling these early recollections, Mr. Catlin proceeds to give an account of the last fourteen years of his wanderings as a traveller, artist, and ethnologist among the American Indians. He started once again in 1854 with the "gold fever," which was, however, effectually subdued by his bad success in hunting after the precious but ensnaring metal, and his "Indian fever" revived in greater force than ever. Mr. Catlin carried with him deeply rooted attachment to the Indians, and this perhaps leads him to commit the amiable fault of exaggerating their virtues and glossing over their vices. He everywhere seems to find principles of justice and fairness which he commends as examples to more civilised people. Their canoes rival in beauty of form and elegance of decoration the gondolas of Venice. Their chiefs are gentlemen, humble and unpretending, but graceful and polite, with the urbanity of a Parisian and the unsophisticated simplicity and trustfulness of a child. We confess that this *couleur de rose* tinge over his portrait strikes us as due almost as much to the medium through which he looked as to the objects which met his eye. Mr. Catlin discusses at some length the question, "Where do the Indians come "from?" He cannot admit their Asiatic origin, by crossing the Behring's Straits. He thinks they are ultimate ethnological facts, and that no Garden of Eden doctrine or Unity of Species theory can affiliate them with the Asiatic and European races. Mr. Catlin agrees with all other travellers and ethnologists who have investigated the subject, that the Indians of North America are doomed to extinction before the advance of Anglo-American civilisation. He bemoans their hard fate, and we cordially join him in his lament,—but we cannot see how it is to be avoided. Wandering tribes who live by the chase must follow the wild animals on which they depend for subsistence,—and as colonisation extends, these animals must recede ever farther into the distance. Moreover there must be constantly a margin or border land of neutral country, forsaken by the animals, and therefore by the Indians, and not yet occupied by the settlers; and this border land, which the aborigines do not care for, must be gradually encroached upon by settlers, and so on until the nomadic tribes are driven to a region where they must either alter their habits, and become pastoral, or else starve. Of course much of cruelty perpetrated and of hardship endured must arise as incidental to this inevitable current of events,—but the doom of nomadic peoples cannot be avoided unless they can change, and that almost all experience proves to be impossible. Mr. Catlin is, our readers will remember, an artist as well as a traveller, and he enriches his volumes with a goodly number of sketches and portraits reproduced from his unrivalled collection. His earnestness and enthusiasm make him an interesting companion, and we commend this volume of travels not only to adult readers, but as one of the best boy's books we have met with for a considerable time.

The Divine Teacher; being the Recorded Sayings of our Lord Jesus Christ. (Smith, Elder, and Co.) The compiler of this book "offers not an epitome of the New Testament, but simply a collection of the recorded oral teaching of our Lord during His ministry on earth, with no more of connecting narrative than is necessary to explain the occasion of the sayings?" This design is excellent, and if carried out according to the best known chronological order in which they were uttered, such a collection would be a very convenient form in which to preserve our Lord's sayings for reference and comparison. But the compiler of this work has made what we consider a great mistake in detaching the sayings uttered in parable and those uttered in connection with the working of miracles from others belonging to some other part of the ministry of Christ. Neither do we discover any consistent chronological arrangement of His words. Why does the conversation with the woman of Samaria *precede* by a whole year that with Nicodemus? and on what principle is the Sermon on the Mount as recorded by St. Luke, and the same as recorded by St. Matthew, reproduced as preceded by a different set of events, and indeed as being not one and the same, but two different discourses? For chronological purposes, and therefore to aid a student of the words of Jesus Christ in a careful and intelligent investigation of the time and circumstance to which they stand related, this volume is of very little value; but if it purport to be no more than a collection of the words of Jesus as "subsidiary to the reading of the New Testament," it may find a welcome from many devout students of the Bible.

The Hero of the Desert; or, Facts more Wonderful than Fiction. By James Spong. (London: the Book Society.) We were not prepared by the title to expect a series of discourses on the life and character of Moses. There is nothing specially striking about them, but they are written with clearness and some force, and give a very faithful delineation of the great prophet of Israel and his life work.

COOKERY BOOKS.

Warne's Model Cookery Book (F. Warne and Co.) is *par excellence* a Christmas book, and we owe an apology to our readers as well as to the publishers for having neglected to notice it at the proper season. It contains three thousand receipts, and a most tempting array of coloured engravings in the shape of fruits, pastries, and cooked meats. A voluminous index renders it doubly serviceable, and a preliminary discourse on cooking utensils, profusely illustrated, still further increases its practical utility. The receipts are given in the usual approved fashion. Seven hundred closely printed pages leave little to be added in the way of suggestions for the preparation of food.

Wholesome Fare, or, the Doctor and the Cook. By Edward S. and Ellen J. Delamere (Lockwood and Co.), is a book of equal dimensions without pictorial illustration. The first chapter is devoted to the philosophy of feeding, most of the details being drawn from Jean Macé's *Histoire d'une Bouchée de Pain.* It is written by one who understands how to invest his subject with interest, if it is somewhat contradictory in its assertions. Thus on the authority of the Frenchman we learn that bread contains the aliments of *nutrition* and *combustion*, and in the words of the present expositor, "not only are our "muscles contained already half formed in our blood, "but, better still, their fibres exist, ready to be made "use of, in the bread we eat," but we are also informed, a few pages further on, of "persons who eat a large "quantity of bread," that "their flesh is puffy instead "of being muscular; in short, it is a great mistake to "confound aliments which fatten with those which "afford nutriment and sustain strength." Notwithstanding this slight discrepancy, we are inclined to regard "Wholesome Fare" as a most useful book; it is compiled with a view to giving directions as to what should be eaten, by whom, and at what times, as well as how it should be prepared. Probably it is of American origin; we cannot otherwise account for the fact that domestic servants, when referred to, are spoken of as "helps." This is a well-known American expression; in our country it will certainly not be received as current coin until it can be applied with more aptness and truth than at present. The numerous receipts are given with more intelligence and skill than is usually employed in books of this character.

NEW MUSIC.

Wake, Mary, Wake. By H. Smart. Words by Mr. John Latey. (Duncan, Davison, and Co., 244, Regent-street.) This song has been recently sung by Mr. Santley at St. James's Hall. It is composed for a baritone, and indeed is not at all suited to any other class of voice. It needs very good singing to be heard to any advantage, being very elaborate, and difficult in both melody and harmony. The modulations are unusual and chromatic, and the accompaniment is by no means an easy one. The poetry is a simple elegant little seranade, refined and charming in language and sentiment, and our own feeling would be that simpler music would have been more in accordance with it. It would have displayed the simple beauty of the words far more than anything so elaborate. Nevertheless the music is good, as Mr. Smart's music generally is, though we rather doubt its ever being a popular song.

BOOKS RECEIVED.

Wholesome Fare, by E. S. and E. J. Delamere (Lockwood and Co.). Children of the State, by Florence Hill (Macmillan and Co.). Blackader's English Bible (Simpkin and Co.). The Pentateuch in its Authorship, Credibility, and Civilisations by the Rev. W. Smith Ph.D (Longman and Co.). Essay, from "Good Words," by Henry Rogers (Strahan and Co.). The Educational Calendar and Scholastic Year Book for 1868 (Simpkin and Co.). How to Study the New Testament, by Henry Alford, D.D. (Strahan and Co.) Fuller's Comment on Ruth; Things Old and New, 2 vols. (W. Tegg) Light at Evening Time (Nelson and Sons). Saint Columba, by the Count de Montalembert (W. Blackwood and Sons). Tom Tracy (Nelson and Sons). Decision, by the Rev. Ashton Oxenden (Hatchard and Co.). Wayside Thoughts, by Darcy W. Thompson (W. P. Nimmo). The Pupils of St. John the Divine. Part II. (Macmillan and Co.). Anecdotes of Aborigines (S. W. Partridge) Analogies of Nature and Grace, by the Rev. C. Pritchard (Deighton, Bell, and Co.) Sermon Thoughts (E. Stock) Tom Brown's School Days, Sixth Edition (Macmillan and Co.). The Solitary and Other Poems, by R. J. Sturges (J. Nichol). Bunyan's Pilgrim's Progress, Parts I. and II., illustrated by the late C. H. Bennett, (Bradbury, Evans, and Co.). My Mother, by Ann Taylor (S. W. Partridge). The Westminster Confession of Faith Examined by J. T. Goodsir (Williams and Norgate). David Gray, by Robert Buchanan (S. Low and Co.). Memorial of the Rev. A. Crichton, B.A., Edited by W. G. Blaikie, D.D.; Memoir David Stow, by Rev. W. Frazer (Nisbet and Co.). The Homœopathic World, 1867, Edited by Dr. Ruddock (Jarrold and Sons). A French Country Family (Strahan and Co.). Robinson Crusoe, Globe Edition, Edited by Henry Kingsley (Macmillan and Co.). When shall these Things Be? or Signs of the Last Times, by Dr. Cumming (Nisbet and Co.). Jesus the Way, by Rev. E. P. Hammond (Sunday School Union). The Christian Mother at Home, by J. F. Winks (Simpkin and Co.). The Christian Year Book (Jackson, Walford, and Hodder). The Symbolical Numbers of Scripture, by Rev. Malcolm White (T. and T. Clark). The Trees of Old England, by L. H. Grindon (F. Pitman). Hope for Mankind, by Rev. F. D. Maurice (Macmillan and Co.). The Sunday Scholar's Annual (E. Stock). Tweedie's Temperance Year Book; Before and Behind the Curtain (W. Tweedie). Essays on Christian Morality, by Jonathan Dymond (F. B. Kitto). The Parables of Jesus, by J. P. Hopps (Simpkin and Co.). Abyssinia: Mythical and Historical, by R. Chandler (C. J. Skeet). Daily Texts for Children (Jackson, Walford, and Hodder). Spiritual Wives, 2 vols., by W. Hepworth Dixon (Hurst and Blackett). Studies of Character from the Old Testament, by Thomas Guthrie, D.D.; The Year of Praise, by Henry Alford, D.D.; Early Piety, by Thomas Guthrie, D.D. (Strahan and Co.). Memoir of Elizabeth Fry, by Mrs. Francis Cresswell; Bright Glimpses for Mothers' Meetings (Nisbet and Co.). Life in Abyssinia, by Mansfield Parkyns (J. Murray).

Gleanings.

A woman has died in the House of Correction at Westminster, from swallowing bad money to escape detection.

The Liverpool cab-strike, after lasting a week, terminated on Saturday, concessions being made on both sides.

The newly-built tropical end of the Crystal Palace having been completed, will be thrown open to the public this day.

In New Hampshire, in the United States, forty-two persons died who were upwards of ninety years of age; four were centenarians, one of whom was 105 years old.

As a bit of practical information for the people, "A Working Man" sends to the *Star* the following extract from Dod's Peerage:—"Willoughby D'Eresby, joint Hereditary Great Chamberlain of England—is patron of fifteen livings."

The offer made to the East-end shipwrights of employment on two new vessels if they would take reduced prices is no longer open to them. While the men have been hesitating, the contract has gone elsewhere.

The President of the United States, Andrew Johnson, who in his youth worked as a journeyman tailor, has sent the sum of fifty dollars as his contribution to the Operative Tailors' Emigration Society in London, with his best wishes for its object.

The New York *Round Table* dilates on the decline of marriage in England, and assigns the reason to be that "the rising generation of Englishwomen are deliberately resolving to strike out the word *obey* from the marriage sacrament" (*sic*).

A new word, just fresh from Abyssinia, has been added to the English language. It is "waagshum," and the *Athenæum* says that it is the very word for "a hoax": so in all probability it will find its way into our small talk, and so into our dictionaries.

A gentleman has given a donation of 1,000*l.*, the interest of which is to be applied to the purpose of giving recompense and gratuities to police-constables injured or maltreated in the exercise of their duties. Sir Thomas Henry, Mr. Vaughan, Mr. Knox, and another magistrate, are named trustees.

EDUCATIONAL REFORM.—The following is a copy of a *Times* advertisement:—"EDUCATION.—Wanted, by a father, a School, where his son may receive an education to fit him for a manly and useful life, without any humbug as to nations dead and buried thousands of years ago."

GOOD WALKING.—Lieutenant-Colonel Robertson Ross and Major Henry R. Cowell, belonging to the Staff Camp at Colchester, walked, on Saturday, Feb. 1, from London to Colchester, a distance of fifty-one and a half miles, in twelve hours; the first thirty miles of the distance was performed in six hours.

HORSE-FLESH AND TRIMMINGS.—Master of the house: "'Pon my life, it's too bad! This is the second time cook's forgotten to take the shoes off. I'll discharge her this very night," &c. Elderly gentleman (affected): "You haven't got such a thing as a tumbler full of pale brandy in the room, have you?"—*Judy*.

KILLED BY HIS OWN REMEDY.—The surgeon of an English ship-of-war used to prescribe salt-water for his patients in all disorders. Having sailed one evening on a party of pleasure, he happened by some mischance to be drowned. The captain, who had not heard of the disaster, asked one of the men next day if he had heard anything of the doctor. "Yes," answered Jack; "he was drowned last night in his own medicine-chest."

PRESENTATION OF A BIRCH TO THE NEW HEAD MASTER OF ETON COLLEGE.—According to custom, the captain of the school recently presented with much ceremony a birch, tied up with blue riband, to the Rev. J. J. Hornby, M.A., the new head master. The birch was presented at the beginning of eleven o'clock school, and the head master replied in a few appropriate words, saying that he hoped he should be seldom called upon to use it.

When Dr. Johnson had completed his Dictionary, which had quite exhausted the patience of Mr. A. Miller, his bookseller, the latter acknowledged the receipt of the last sheet in the following note:—"Andrew Miller sends his compliments to Dr. Samuel Johnson with the money for the last sheet of the Dictionary, and thanks God he has done with him." Johnson replied he was happy to find Mr. Miller thanked God for anything. [Miller was a free-thinker.]

SLANG.—Do any of our younger readers know the origin of the term "slang"? If it were better known, "slang" would not be quite such a favourite, we think. "Slangs" are the greaves with which convicts' legs were (and perhaps are) fettered: and they were so called because they required a "sling," of string to keep them off from the ground. The irons were the "slangs," and "the *slang*-wearer's" language came to be called "slangous" or "slangy." So that "slang" means the language of felons, not of honest people.—*Guardian*.

AN AMUSING STORY is told (says the London correspondent of the *Manchester Guardian*) of the first essay at diplomatising among the Yankees by our new Minister at Washington. Before quitting London he met an American gentleman whom he did not recognise as a member of the ultra-Republican party, and to whom he praised Mr. Johnson highly for his administrative vigour and skill. Finding no response, he modified his tone, and said, "At all events, all must admit that he does wonders for an entirely self-made man." "It may be so," was the rejoinder; "but, if he be self-made, I will say that it relieves God Almighty of a grave responsibility."

A TEST OF PUBLIC CREDULITY.—In an interesting notice of the arcana of the Post-office, the *Times* says, "We may at starting state that the following advertisement appeared in several country newspapers—a singularly clever bait held out, and duly gorged, as we shall show:—

An elderly bachelor of fortune, wishing to amuse himself by testing the credulity of the public, and to benefit and assist others, will send a suitable present of genuine worth, according to the circumstances of the applicant, to all who will send him seventeen stamps, demanded merely as a token of confidence. Stamps will be returned with the present, carriage paid. Address (varied according to circumstances).

What were the number of stamps that flowed into the exchequer in answer to this cunningly worded advertisement we do not know, but we are informed that between three and four hundred letters, all containing the seventeen stamps, were returned to this department, failing to find him at addresses which were no doubt too hot to hold him."

AMERICAN LADIES AND THEIR CRITICS.—Men say, in reply to those who object to their clubs, their men's dinner-parties, and their smoking-rooms: "Women overwhelm society with superfluous dry goods. The moment ladies are invited, the whole affair becomes a mere question of costume. A party at which ladies assist is little more than an exhibition of wearing apparel. They dress, too, not for the purpose of giving pleasure to men, but for the purpose of inflicting pain on one another. Besides, a lady who is carrying a considerable estate upon her person must devote a great part of her attention to the management of that estate. She may be talking to Mr. Smith about Shakspeare and the musical glasses, but the thing her mind is really bent upon is crushing Mrs. Smith with her new lace. Even dancing is nothing more than an exceedingly laborious and anxious wielding of yards of silk trailing out behind."—*Atlantic Monthly*.

Births, Marriages, and Deaths.

BIRTHS.

BRIGGS.—February 9, at the Independent Parsonage, Great Marlow, Bucks, the wife of the Rev John Briggs, of a son.

MERCER.—February 9, at 27, Wolsey-road, Mildmay Park, N., the wife of the Rev. Henry W. Mercer, of a son.

MARRIAGES.

BURROW—TAYLOR.—February 5, at the Congregational church, Stretford, by the Rev. G. W. Conder, of Manchester, James Edward, second son of Davis Burrow, Headingley, Leeds, to Francis Matilda, youngest daughter of Thomas Taylor, Stretford, Manchester. No cards.

TURNER—NELSON.—February 6, by the Rev. J. Logan Aikman, at 50, Kelvingrove-street, Glasgow, the Rev. George A. Turner, M.B., C.M., missionary to Samoa (son of the Rev Dr. George Turner, South Seas), to Isabella, second daughter of Robert Nelson, Esq., Glasgow.

WILLIAMS—THOMAS.—February 7, at Zion Baptist Chapel, Llanelly, by the Rev. J. K Morgan, Mr. T. J. Williams, son of the Rev E. Williams, Aberystwith, to Miss Elizabeth Thomas, Stepney-place, Llanelly.

WOODCOCK—SNOWDON.—February 8, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr George Henry Woodcock, to Mary Ann, daughter of Mr. John Snowdon, both of Leeds.

STANFIELD—CATTERALL.—February 9, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Wm. Stanfield, to Miss Elizabeth Catterall, both of Hindley.

HARMER—TAYLOR.—February 10, at the Independent chapel, Wigan, by the Rev. W Roaf, Mr. John Harmer, to Miss Elizabeth Taylor, both of Wigan.

HARRIS—PRICE.—February 11, at Camden-road Chapel, Holloway, by the Rev. Francis Tucker, B.A., assisted by the Rev. John De Kewer Williams, the Rev. J. C. Lloyd Harris, Billingshurst, Sussex, to Eliza, youngest daughter of the late H. J. Price, Esq., of Hackney.

CHURCHILL—BAKER.—February 11, at the Baptist chapel, Stogumber, Somerset, by the Rev. J. Green, Mr. J. Giles Churchill, of Aberdare, South Wales, to Miss Rhoda Anne Baker, of Stogumber.

GURTEEN—MAYNARD.—February 12, at Duxford Congregational chapel, by the Rev S. Haymes, assisted by the Rev. J. McLune Uffen, Mr. Daniel Gurteen, jun., of Haverhill, Suffolk, to Emma, third daughter of Mr. Robert Maynard, Whittlesford, Cambs.

DEATHS.

PHILLIPS.—December 28, at Tripatore, Madras Presidency, Mary, the beloved wife of the Rev. M. Phillips, of the London Mission, and daughter of the late Rev. J. M. Lechler, of Salem. Also, on the 29th, their infant daughter.

LANE.—January 31, suddenly, at Colne, Lancashire, at the residence of her son-in-law, the Rev. J. H. J. Taylor, Eliza, relict of the late Mr. John Lane, of Thornbury, Gloucestershire.

CHEW.—February 4, at 6, Merchant-street, Bow-road, E. C. Howarth Ashworth, second son of the Rev. James Chew, aged five years and ten months.

HEIGHTON.—February 6, at No. 22, Park-street, Northampton, Sophia, daughter of the late W. Heighton, Baptist minister, of Roade, Northamptonshire, in her eighty-fifth year.

STUCHBERY.—February 6, at 3, Park-terrace, Battersea Park, after a short illness, Ernest Arthur, the beloved child of Mr. J. M. Stuchbery, late of Maidenhead, aged one year and seven months.

OVERBURY.—February 6, suddenly, at his residence, The Grove, Clapham-common, Nathaniel Overbury, Esq., in the fifty-seventh year of his age.

ROSE.—February 6, at Dorking, in the eighteenth year of his age, Henry Tranter, the beloved only son of Mr. Charles Rose.

CULLING-HANBURY.—February 8, at Poles, near Wear, of inflammation of the lungs, the infant child of the late Robert Culling-Hanbury, Esq., M.P. for Middlesex, and Mrs. Hanbury, aged three months.

SMEETON.—February 9, at Kettering, Kate Elizabeth, only and beloved child of the late Mr. William Smeeton, Birmingham, aged four months.

MABBOTT.—February 10 at the house of her friends, Mr. and Mrs. Hopkins, at Shillington, near Luton, Ann Mabbott, after a very short illness.

GLASS.—February 10, at Mercury House, Brentford, Margaret Hume, the beloved wife of the Rev. J. F. Glass.

HARVEY.—February 10, at Hastings, Sarah Ann Harvey, only daughter of the late Mr. Henry Harvey, of Dursley, Gloucestershire, in her twenty-fourth year.

BREWSTER.—February 10, at Allerly, Melrose, Sir David Brewster, K.H., D.C.L., &c., Principal of the Edinburgh University, aged eighty-seven.

HOLLOWAY'S OINTMENT AND PILLS.—PHYSICAL STRENGTH.—For the proper development and nourishment of the human body, it is essential that the functions of the stomach, liver, kidneys, and bowels be performed with order and regularity. Holloway's remedies readily remove both. The powers of the stomach are greatly augmented good gastric juice secreted in abundance, when this ointment is diligently rubbed twice a day over the pit of the stomach. The pills and ointment enable it to extract all the food's nutritive matter, and to thoroughly digest most articles of diet. Holloway's preparations not only preserve the frame from wear and tear, but stimulate it to store up nervous energy, as necessary to vitality as the mainspring to a watch.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Feb. 12.

ISSUE DEPARTMENT.

Notes issued	£35,378,390	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	20,378,390
	£35,378,390		£35,378,390

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,968,079
Rest	3,328,698	Other Securities	16,499,309
Public Deposits	4,005,138	Notes	11,875,075
Other Deposits	21,038,825	Gold & Silver Coin	1,227,570
Seven Day and other Bills	594,372		
	£43,570,033		£43,570,033

Feb. 13, 1868. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, February 10.

There was a small show of English wheat to this morning's market, which met with little demand, and prices must be quoted 1s. per qr. lower than on this day week. Foreign was also slow of sale, at a similar reduction in value. Malting barley very dull. Other sorts steady. Beans and peas each 1s. per qr. dearer. There being no fresh arrivals of ship oats, necessitous buyers have in some instances been compelled to pay an advance of 6d. per qr. on the prices of this day week in order to supply their wants.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	73	76	Grey	42	44
Ditto new	66	74	Maple	46	47
White, old	75	81	White	46	48
,, new	67	77	Boilers	46	48
Foreign red	69	74	Foreign, white	46	47
,, white	72	77	RYE	43	43
BARLEY—			OATS—		
English malting	35	36	English feed	26	33
Chevalier	39	47	,, potatoe	30	35
Distilling	37	41	Scotch feed	—	—
Foreign	35	37	,, potatoe	—	—
MALT—			Irish black	24	27
Pale	—	—	,, white	24	27
Chevalier	—	—	Foreign feed	24	28
Brown	50	57	FLOUR—		
BEANS—			Town made	60	64
Ticks	40	43	Country Marks	50	53
Harrow	41	44	Norfolk & Suffolk	48	49
Small	—	—			
Egyptian	43	44			

BREAD.—LONDON, Saturday, February 8.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2 to	3	4	Prime Southdown	4	10 to	5	0
Second quality	3	6	3	10	Lambs	0	0	0	0
Prime large oxen	4	0	4	6	Lge. coarse calves	3	4	4	8
Prime Scots, &c.	4	8	4	10	Prime small	4	10	5	6
Coarse inf. sheep	3	4	3	8	Large hogs	3	4	3	8
Second quality	3	10	4	2	Neat'm. porkers	3	10	4	2
Pr. coarse woolled	4	4	4	8					

Suckling calves, 22s. to 26s.; and quarter-old store pigs, 28s. to 36s. each.

NEWGATE AND LEADENHALL, Monday, February 10.

The supplies of beef, mutton, and pork on sale here to-day are seasonably extensive; of veal limited. Generally speaking, the trade is inactive, at late rates. Last week's imports into London were 143 packages from Hamburg, 45 from Ostend, 14 from Harlingen, and 11 from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	2	10 to	3	2	Inf. mutton	2	10	3	8
Middling ditto	3	4	3	6	Middling ditto	3	10	4	0
Prime large do.	3	8	4	0	Prime ditto	4	2	4	4
Do. small do.	4	2	4	4	Veal	3	10	4	6
Large pork	2	10	3	8	Lamb	0	0	0	0
Small pork	3	8	4	4					

METROPOLITAN CATTLE MARKET.

MONDAY, February 10.—The total imports of foreign stock into London last week amounted to 1,211 head. In the corresponding week in 1867 we received 7,456; in 1866, 6,816; in 1865, 5,127; in 1864, 5,173; in 1863, 2,458; in 1862, 337; and in 1861, 3,691 head. The supply of foreign stock here to day was very moderate as to number, but in fair average condition. Sales progressed slowly; nevertheless, the prices realised on Monday last were fairly supported. Fresh up from our own grazing districts, the receipts of beasts exhibited a falling off, but the quality of most breeds was good. The supplies from Ireland and Scotland were on the increase. On the whole, the demand ruled inactive, yet last week's quotations were supported. The best Scots and crosses sold at 4s 10d. per 8 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,200 Scots, shorthorns, and crosses; from Scotland, 461 Scots and crosses; and from Ireland, 210 heifers, cows, &c. Notwithstanding that the supply of sheep was rather limited, sales progressed steadily. In prices, however, no quotable change took place, the top figure for Downs and half breds being 5s. per 8 lbs. About 1,600 shorn sheep came to hand. There were a few lambs on offer at late rates, viz, from 32s. to 36s per head. Prime small calves were scarce, and in fair request, at full prices. Inferior calves were very dull, at late rates. The highest figure was 5s. 6d. per 8 lbs. In pigs the supply of which was good, very little was passing, on former terms. The highest price was 4s. 2d. per 8 lbs.

COVENT GARDEN MARKET, LONDON, Saturday, Feb. 8.—Foreign imports continue heavy. A good demand still exists for cucumbers, but other forced produce remains at former quotations. French goods include lettuces, endive, asparagus, and artichokes. Pears comprise Ne Plus Meuris, Easter Beurré, and Jean de Witte. St. Michael oranges are still arriving in fine condition. The supply of chesnuts is but limited. Spanish chesnuts for planting are now at their best, and realise about 10s. per bushel. Spanish hazel nuts for planting fetch 16s. per bushel. Potatoes have not altered in price since our last report. Flowers chiefly consist of orchids, cyclamens, Chinese primulas, pelargoniums, mignonette, early tulips, hyacinths, poinsettia pulcherrima, and roses.

BOROUGH HOP MARKET, Monday, Feb. 10.—The continued inactivity of our market has had the effect of depressing prices, and ordinary middling and low samples are quoted a shade easier, while fine descriptions barely retain recent values. Foreign markets exhibit much heaviness, and a disposition is everywhere shown to meet buyers in prices. New York advices to 28nd ult. report the market as very quiet, with a supply of imported hops on offer at drooping prices. Mid and East Kent, 6*l*, 7*l*. 10s., to 9*l*.; Weald of Kents, 5*l*, 5*l*. 15s. to 6*l* 10s.; Sussex, 4*l* 15s, 5*l*. 5s., to 5*l*. 15s.; Farnhams 7*l*., 7*l* 15s., to 9*l*.; yearlings, 4*l*., 4*l*. 10s., to 5*l*. The importations of foreign hops into London last week consisted of 93 bales from Antwerp, 265 Boulogne, 40 Calais, 492 Dunkirk, 256 Hamburg, and 96 bales from Rotterdam.

PROVISIONS, Monday, Feb. 10.—The arrivals last week from Ireland were 1,353 firkins butter, and 3,413 bales bacon; and from foreign ports, 22,269 casks, &c., butter, 142 bales and 550 boxes bacon. In Irish butter we have little to note; stock on hand is trifling; prices remain without particular change. We have little change to notice in bacon; at the close of the week there was more disposition to buy, and full prices obtained.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 10.—These markets continue to be fairly supplied with potatoes. For fine parcels there has been a moderate demand, at full currencies, but inferior qualities have been neglected. Last week's imports into London consisted of 5,692 sacks from Dunkirk, 502 bags 60 sacks from Boulogne, 55 tons Rouen, and 85 tons from Caen. Regents, 120s. to 170s per ton; flukes, 130s. to 175s.; rocks, 100s. to 130s.; French, 65s. to 110s.

SEED, Monday, Feb. 10.—There was a fair quantity of new English cloverseed, which met a moderate sale at last week's prices for all useful qualities. White cloverseed remains very dear, and in fair request. Some low old red French and American were cleared off on Friday at 38s. per

cwt., holders being tired of keeping it longer. Alsike ranged from 72s. to 100s. per cwt., some very choice a little higher. Spring tares were saleable at about 50s. per qr. for good-sized Hamburg.

WOOL, Monday, Feb. 10.—There is rather more demand for most qualities of English wool, and prices have ruled firmer. With increasing stocks, however, and large supplies of colonial produce, we cannot look for any improvement in the quotations for some time to come. The export demand is altogether nominal.

TALLOW, Monday, Feb. 10.—The tallow market is heavy, at 44s 8d. for P. Y. C. on the spot. Town tallow 41s. 3d. net cash.

OIL, Monday, Feb. 10.—Linseed oil has ruled firm, and previous quotations have been supported. In rape oil a good business has been transacted. Olive oils have been in limited request: but the demand for cocoanut oil has improved. Palm oil has moved off slowly.

COAL, Monday, Feb. 10.—Market without alteration from last day's sales. Wallsend Hetton's 18s., Haswell 18s., Lambton's 17s. 6d., Caradoc 17s., Eden Main 15s 6d., Wylam 15s 6d., Hartleys 15s 6. Ships fresh arrived, 80: ships left from last day 20—total 100. Ships at sea, 15.

Advertisements.

UNITED SUNDAY CLOSING ASSOCIATION.

FRIENDS of RELIGION and TEMPERANCE, please to HELP us, generously and promptly, in order to CARRY Mr. JOHN ABEL SMITH'S AMENDED BILL INTO LAW.

JOHN GARRETT, D.D., Chairman, &c.
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HANNAH-STREET CONGREGATIONAL CHAPEL, CARDIFF.

Cardiff is the most rapidly increasing town in South Wales. In the year 1800, the population was under 2,000, now the town and its suburbs number at least 60,000 people, three-fourths at least of whom are English. The religious accommodation hitherto provided by the English Congregationalists for the spiritual necessities of the population hardly amounts to 900 sittings. To assist the noble efforts put forth by other denominations to provide religious instruction for the densely populated districts of the docks, the Rev. John Davies, minister of the Welsh Church meeting at Mount Stuart Chapel, together with a few other friends, formed an English Church in a hired room. For three years, the effort to obtain a site for a permanent and a suitable place of worship proved fruitless. At last a success, but a costly success, rewarded the unwavering faith of the few members. On the 11th day of June, 1867, the foundation stone of the new chapel was laid by H. O. Mills, Esq., Bristol, in the presence of Samuel Morley, Esq., Revs H. Richard, J. C. Gallaway, M.A., of London, and others. The site, chapel, legal expenses, &c., will amount to 3,860*l.*, 1,800*l* have already been given or promised. A more deserving case can hardly be submitted to the kind consideration of the Christian public. The effort to provide English places of worship in Wales would be promptly and liberally encouraged were the urgency of the demand and the difficulties in the way thoroughly understood by English Christians.

Any donation, however small, in aid of the above chapel will be gratefully received and duly acknowledged by the Rev. John Davies, Mount Stuart, Cardiff.

THE HOSPITAL for SICK CHILDREN, 49, GREAT ORMOND-STREET, LONDON.

Patron—Her Majesty the Queen.

The SIXTEENTH ANNIVERSARY FESTIVAL of this Hospital will be held on WEDNESDAY, FEBRUARY 19th, at WILLIS'S ROOMS, St James's.

His Grace the Most Reverend the Archbishop of YORK will preside.

Tickets, One Guinea each, to be obtained at the Hospital, or at Willis's-rooms.

Contributions are earnestly solicited, and will be thankfully received by the Treasurer, H. S. Thornton, Esq.; by the Secretary, and by the following bankers:—Messrs. Williams, Deacon, and Co.; Messrs Hoare; Messrs Herries.

SAMUEL WHITFORD, Secretary.

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Twenty eminent Physicians and Surgeons give their services gratuitously. Patients are admitted free.

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F. SMITH, Esq., Hon. Secretary.
GEORGE REID, Secretary.

NEW COLLEGE, London.—Candidates seeking admission in September next as Students for the Ministry are reminded that their applications should be sent in as soon as convenient.

All necessary information may be obtained from the Secretary, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

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The Next TERM will COMMENCE on Saturday, the 25th January.

SHORTHAND.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for £1 1s. the Perfect Course of Lessons.

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DR. KEYWORTH, late Lecturer on Physiology at Sydenham College, has a VACANCY for a MEDICAL PUPIL. He must be well educated, and of correct and gentlemanly habits. The highest references will be given.

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Address, W. S. Folkes, Broadway, Worcestershire.

TO the ELECTORS of the UNIVERSITY of LONDON.

1, Wellington-street, Strand, London, W.C.
7th February, 1868.

GENTLEMEN,—

Dr. Wood's letter to Mr. Anstie resigning his candidature for the University of London, and giving his support to Mr Lowe, on the ground of that gentleman's views on the subject of National Education and the Irish Church, has induced us to ask Mr. BAGEHOT for an explanation of his views on these two subjects, and he has consequently written the following letter.—We are, Gentlemen, yours obediently,

R H HUTTON, M.A.
WM FOWLER, LL.B.

UNIVERSITY of LONDON.

12, Upper Belgrave-street, 4th February, 1868.

MY DEAR HUTTON,—

The subjects upon which you and my other friends wish me to state my opinions, National Education and the Irish Church, are both so vast that I must begin without a word of preface, or I shall not in a single letter be able, even in the slightest manner, to say what I think upon either of them.

As to the most urgent part of the education question, the elementary teaching of the lowest classes, I do not base any part of my zeal for it upon the Reform Act of last year. There is in many quarters a sudden and hurried anxiety to train our masters, the new voters, but I own I can imagine nothing more futile. An education measure is emphatically one which requires time to make itself felt. Some thirty years or more must elapse before the persons trained under a new system can be a commanding element in our population, and during those thirty years the effect of the Tory Reform Bill will be conclusively ascertained. I should despair of England if I thought we had in 1867 administered a poison, the sole antidote to which could never be felt till after the year 1900.

The true reasons for educating our people are not new reasons of fear, but old reasons of duty. A teaching law for the mind is as much a constituent of sound policy as a poor law for the body: the latter maintains the lower life of man, the former awakens the higher life. At particular conjunctures both may be difficult, but both must always be wished for. At this moment, for the first time for many years, I think a great Education Act is possible. Religious and philanthropic zeal have done much, much that State action could never have done; but we can now supplement their work by a coarser compulsion, which is requisite in such a country as ours.

I do not mean that at once we should by law require every parent to send all his children to school. On the contrary, whatever may be the abstract value of such a measure, we are not ripe for it, and could not enforce it. But we could compel every employer of children's labour to prove that those children attend school. We could compel districts which now have no school, to exert themselves and create a school. We could make good means of instruction universal, and we could be sure that all employed children used those means; and in so doing we should make an advance of startling magnitude.

One caution is needful. The school supported by a rate which all pay must not be allied or attached to a denomination to which only some belong. We must not revive the Church-rate grievance in another and more insidious form.

As to middle class education, I entirely repudiate the notion that the items of its curriculum are to be selected with a view to what is called success in life. I hold, with an old teacher of ours, that the bane of these classes now is the habit of estimating subjects "according to their power to manure the money tree," and I would not foster that habit as a good, but try to diminish it as a danger. I am, indeed, no advocate for obsolete or useless knowledge. I not only acknowledge, but maintain, that fresh and living subjects are better for the active classes than dead or abstract ones. In this country, I believe, we are losing ground because our capitalists know no science; the degree to which modern languages have been neglected would be extremely ridiculous if it were not also very injurious. But in framing a new scheme for a new time, we must not forget what was true in old doctrines. We must remember that the true end is not to throw in scraps of information but to engender fitting habits of mind; and if we adhere to principle we should soon find a good result even in money matters; for the gambling propensities of our present commerce would, at least, be mitigated by the sobering influence of real culture.

One study which it has been proposed almost to omit, ought, I think, to be tenaciously retained; I mean the study of Grammar. No doubt a certain knowledge of a language may be acquired with little study of the grammar, or with none. But grammar has a use in itself; it has been well called "applied logic," and it is by being made to learn its rules and to dwell on its distinctions that boys are best trained to watch the words they use, and know the steps by which they reason.

We have now a great opportunity in middle-class education. We have a multitude of endowments scattered over England which I hope it will soon be proposed to combine, and out of these we may frame some new great schools, teaching the best subjects in the best manner, and giving to parents that guidance in the choice of instruction which they so much need, and which it is the true function of State-controlled endowments to afford.

As to University Education I wrote to you before and with some pride, for I believe our University may claim to have years ago reached what are now admitted to be the best doctrines. The detail of her examinations will alter and improve year by year, but the idea upon which she started was right. She retains the old subjects in her course, and introduces the new ones too, and has so grouped and proportioned them that while a sound knowledge of each should be obtained, the habit of considering their relation and of observing how the fundamental principles of one throw light on the fundamental principles of another ought to be acquired too. This stored thoughtfulness of mind is, if I may judge, the best and ripest fruit of a prolonged education.

As to the Irish Church, I ought to write a whole letter, for every Irish question is complicated by a peculiar national character and by a long history, and this subject is involved as much as any. But looked at practically, I believe that only one conclusion, and that the simplest, the secularization of the Church revenues, and their devotion to some evidently national object like education, will be found possible. In the first place, the Roman Catholic Clergy refuse to accept any share in these revenues, but this, though most important, is not to me the strongest argument. Whenever I begin to consider the subject, there always occur to me a few words of unheeded warning which a statesman addressed to me some years since, when I was framing ingenious schemes of Parliamentary Reform. He said, "It is not necessary only to have a plan *before* you, you must have also a *force* behind you." Now, there is no force in the country sufficient to carry the endowment of the Roman Catholic Church, while there is force in the country amply sufficient to carry the secularization of the property of the Protestant Church,—the great force of Nonconformist Liberalism. If any force breaks up the still firm fabric of the Irish Church, it will be in the main that force; and in this case, as in others, the nature of the motive power must dictate the direction of the consequent policy.

And even if this argument did not exist, the present attitude of the Roman Catholic priesthood shows how next to impossible it must be in such a country to offer an endowment to the clergy of a half hostile race, without suggesting the idea of a pecuniary bargain degrading to the proposer, sure to be rejected by the proposed recipients, and not wholly consistent with the spirit of religion.

I have written but scantily and insufficiently on these great subjects but I hope I have said enough to show my fellow Graduates the nature of the convictions at which I have arrived.

I am, yours very sincerely,

R. H. Hutton, Esq. WALTER BAGEHOT.

LONDON and COUNTY BANKING COMPANY.

Established 1836. Subscribed capital, £2,500,000, in 50,000 Shares of £50 each; paid-up capital, £925,428; Reserve Fund, £425,428.

DIRECTORS.

Nathaniel Alexander, Esq.	Frederick Francis, Esq.
John Edmund Anderdon, Esq	Edward W. T. Hamilton, Esq., M.P.
Thos. Tyringham Bernard, Esq.	Frederick Harrison, Esq.
Philip Patton Blyth, Esq.	William Champion Jones, Esq.
John William Barmester, Esq	William Nicol, Esq.
Hugh C. E Childers, Esq., M.P.	
John Fleming, Esq.	

GENERAL MANAGER—William M'Kewan, Esq.
CHIEF INSPECTOR—W. J. Norfolk, Esq.
ASSISTANT GENERAL MANAGER—William Howard, Esq.
CHIEF ACCOUNTANT—James Gray, Esq.
INSPECTORS OF BRANCHES.
H. J. Lemon, Esq., and C. Shetring, Esq.
SECRETARY—F. Clappison, Esq.
HEAD OFFICE—21, Lombard-street.

At the Annual General Meeting of the Proprietors, held on Thursday, the 6th February, 1868, at the City Terminus Hotel, Cannon-street Station, the following Report for the year ending the 31st December, 1867, was read by the Secretary. William Nicol, Esq., in the Chair;

The Directors in submitting to the Proprietors the Balance-sheet of the Bank for the half year ending the 31st of December last, have the pleasure to report that, after paying all charges and interest to customers, and making provision for bad and doubtful debts, the net profits amount to £82,624 15s. 4d. This sum, added to £7,081 1s. 1d., brought forward from the last account, produces a total of £89,706 16s. 5d.

The usual dividend of 6 per cent. is recommended, together with a bonus of 3 per cent. for the half-year, both free of Income-tax, which will absorb £51,895 0s. 3d., and leave £7,810 16s. 2d. to be carried forward to profit and loss new account. The dividend for the whole year 1867 will thus be 20 per cent.

The Directors have to announce the retirement of Coles Child, Esq., from the board, on account of ill-health, and the election of Frederick Francis, Esq., in his stead. This creates a vacancy in the auditorship, which it is in the power of the meeting to fill up.

The Directors retiring by rotation are: Hugh Culling Eardley Childers, Esq. M.P., Philip Patton Blyth, Esq., and Edward William Terrock Hamilton, Esq., M.P., who, being eligible, offer themselves for re-election.

The Dividend and Bonus (together £1 16s. per share), free of Income-tax, will be payable at the Head Office, or at any of the Branches, on and after Monday, the 17th inst.

BALANCE-SHEET OF THE LONDON AND COUNTY BANKING COMPANY, Dec. 31, 1867.

Dr.					
To capital	£1,000,000	0	0		
To instalments unpaid, not yet due	74,572	0	0	£925,428	0 0
To reserve fund	500,000	0	0		
To instalments unpaid, not yet due	74,573	0	0	425,428	0 0
To amount due by the Bank for customers' balances, &c.	12,195,149	19	3		
To liabilities on acceptances, covered by guarantees and securities	1,790,160	1	8	13,985,310	0 11
To profit and loss balance brought from last account	7,081	1	1		
To gross profit for the half-year, after making provision for bad and doubtful debts	226,973	4	1	234,054	5 2
				£15,570,220	6 1
Cr.					
By cash on hand at head office and branches, and with Bank of England	£1,979,418	19	1		
By cash placed at call and at notice, covered by securities	1,831,173	2	6	£3,810,591	1 7
By investments, viz.:—					
Government and Guaranteed Stocks	1,075,175	11	6		
Other stocks and securities	63,448	3	8	1,138,623	15 2
By discounted bills and advances to customers in town and country	8,979,541	17	8		
By liabilities of customers for drafts accepted by the Bank (as per contra)	1,790,160	1	8	10,769,701	19 4
By freehold premises in Lombard-street and Nicholas-lane, freehold and leasehold property at the branches, with fixtures and fittings				218,328	11 3
By interest paid to customers				37,346	19 7
By salaries and all other expenses at head office and branches, including income tax on profits and salaries				95,627	19 2
				£15,570,220	6 1

PROFIT AND LOSS ACCOUNT.

To interest paid to customers, as above	£37,346 19 7
To expenses, ditto	95,627 19 2
To rebate on bills not due, carried to new account	11,373 10 0
To dividend of 6 per cent. for the half-year	54,596 13 6
To bonus of 3 per cent.	27,298 6 9
To balance carried forward	7,810 16 2
	£234,054 5 2
By balance brought forward from last account	£7,081 1 1
By gross profit for the half-year, after making provision for bad and doubtful debts	226,973 4 1
	£234,054 5 2

We, the undersigned, have examined the foregoing balance-sheet, and have found the same to be correct,

(Signed) WILLIAM NORMAN, R. H. SWAINE, } Auditors.

London and County Bank, Jan. 30, 1868.

The foregoing report having been read by the Secretary, the following resolutions were proposed and unanimously adopted:

1. That the report be received and adopted, and printed for the use of the shareholders.

2. That a dividend of 6 per cent., together with a bonus of 3 per cent., both free of income-tax, be declared for the half-year ending 31st December 1867 payable on and after Monday, the 17th instant, and that the balance of £7,810 16s. 2d. be carried forward to profit and loss new account.

3. That Hugh Culling Eardley Childers, Esq., M.P., be re-elected a director of this company; that Philip Patton Blyth, Esq., be re-elected a director of this company; that Edward William Terrock Hamilton, Esq., M.P., be re-elected a director of this company.

4. That William Norman and Richard Hinds Swaine, Esqs., be elected auditors for the current year.

5. That Whitbread Tomson, Esq., be elected an auditor for the current year.

6. That the thanks of this meeting be given to the board of

directors for the able manner in which they have conducted the affairs of the company.

7. That the thanks of this meeting be presented to the auditors of the company for their services during the past year.

8. That the thanks of this meeting be presented to William M'Kewan, Esq., to the chief inspector, to the chief accountant, to the secretary, and to all the other officers of the bank, for the zeal and ability with which they have discharged their respective duties.

(Signed) W. NICOL, Chairman.

The chairman having quitted the chair, it was resolved, and carried unanimously:—

9. That the cordial thanks of this meeting be presented to William Nicol, Esq., for his able and courteous conduct in the chair.

(Signed) W. CHAMPION JONES, Deputy Chairman.

Extracted from the minutes.

(Signed) F. CLAPPISON, Secretary.

LONDON and COUNTY BANKING COMPANY.—Notice is Hereby Given, that a DIVIDEND on the capital of the Company, at the rate of Six per Cent., for the half-year ending 31st December, 1867, with a Bonus of Three per Cent., will be PAID to the Proprietors, either at the Head Office, 21, Lombard-street, or at any of the Company's Branch Banks, on and after MONDAY, the 17th instant.

By order of the Board,
W. M'KEWAN, General Manager.

21, Lombard-street, February 6, 1868.

STAR LIFE ASSURANCE SOCIETY,
48, MOORGATE-STREET, E.C.
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Total Claims Paid	580 000	0	0
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SPECIAL NOTICE.

To HEADS OF FAMILIES, SCHOOLS, PUBLIC INSTITUTIONS, HOTEL-KEEPERS, AND THE PUBLIC.

JAMES SPENCE & CO.,
76, 77, and 78, ST. PAUL'S CHURCHYARD,

Respectfully announce that, *previous to Stock-taking*, and in order to make room for their SPRING PURCHASES they have decided on offering THE REMAINING PART OF THEIR AUTUMN AND WINTER STOCK, AT A GREAT REDUCTION IN PRICE.

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COALS. — Best Coals only. — GEO. J. COCKERELL and Co.'s price is now 26s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty, H. R. H. the Prince of Wales, and H. R. H. the Duke of Edinburgh.—13, Cornhill; Purfleet-wharf, Earl-street, Blackfriars; Eaton-wharf, Pimlico (office next to the Grosvenor Hotel); Sunderland-wharf, Peckham; and Durham-wharf, Wandsworth; also at Brighton at local prices.

CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—LEA and CO.'S Hetton, South Hetton, Haswell, or Lambton Wall's-end, by screw steamers and railway, 25s. per ton; Hartlepool, or Wall's-end Seconds, 24s; best Wigan, 23s.; G. Chambers Silkstone, 24s.; Wharncliffe, 23s.; new Silkstone, 22s., Clay-cross 23s. and 20s. New Primrose, 22s; Best Derby, 20s.; Barnsley, 20s.; Kitchen Coal, 19s., Cobbles, 18s.; Hartley, 19s.; Nuts, 16s.; best small, 13s.; Tanfield (for smiths) 20s. Coke, 15s. per chaldron. Net cash Delivered, thoroughly screened. Depot Highbury, Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road, Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents employed.

COOPER COOPER and CO. beg to intimate that they are now SELLING TEA of this year's growth, 1867 8 This is the first picking (the May picking of the present year), and it unquestionably the finest tea the world produces —50, King William-street, London-bridge, and 63, Bishopsgate street Within, London, E C.

COOPER COOPER and CO., 50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E C, have determined to furnish a complete and satisfactory answer to the universal question, "Where can we get really good tea?" The recent reductions in the duty, coupled with an enormous increase in the imports, have made tea so cheap that the choicest black tea the world produces can be sold to the public at a price which is so low as to render the sale of inferior qualities unnecessary. When the best black tea can be bought at three shillings a pound, it does seem unwise to buy poor, washy, tasteless tea at a few pence a pound less money. Cooper, Cooper, and Co. have therefore resolved to avoid all second or third class tea, and to confine their business to high-class tea alone. It is well known that all high-class teas are those which are gathered in early spring, when the leaves are bursting with succulence: these are first-crop teas, full flavoured, rich, and juicy; whereas low price teas are gathered, or rather raked, from under the trees in autumn, when the leaves are withered, dry, and sapless. The difference between first crop teas and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others There are also several varieties, the most esteemed being Souchong, Moning, and Kyshow Congous. These three classes, when really fine, are beyond compare the best of all teas; and of these three Kyshow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the teas ordinarily sold bearing those titles are these teas, pure and simple in their integrity. A small portion of some of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, that it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as Cooper, Cooper, and Co sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any teas bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouses.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

LIST OF CHOICE TEAS—BLACK.

1. The finest Lapsang Souchong, 3s. a lb. This tea is exquisitively delicate in flavour, silky on the palate, and one of the finest teas ever imported into England.

2. The finest Moning Congou, 3s. a lb This is ripe, lemon-melon flavoured tea, abounding in strength and quality.

3. The finest Kyshow Congou (the prince of teas), 3s. a lb. This is brisk, rich, true Pekoe Souchong-flavoured tea, perfect in strength, perfect in quality, beautifully manipulated, full of flower; a tea to sip, to dwell upon, to turn over on the palate as an alderman does his turtle; suitable for the drawing-room, the boudoir, the cottage, the palace, the toiling millions as well as the upper ten thousand; the former cannot drink a more economical tea, the latter, with all their wealth, cannot buy better tea

4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.

5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many respects.

6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.

7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jessamine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses

8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyshow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyune Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.

10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.

11. The finest Moyune Gunpowder, 4s. a lb. This tea is much esteemed in England. It is brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.

12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyune Gunpowder.

13. The finest Imperial, 4s a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

No other price for green tea.

There are other classes of tea, but these are the choicest and best. Cooper, Cooper, and Co. recommend consumers to try the first four on the list—Souchong, Monong, Kyshow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves and select the flavour suitable to their taste, and then by sending for the one approved of by number, they may always rely upon having exactly the same character of tea.

Cooper, Cooper, and Co. sell any quantity, from a quarter of a pound upwards. They have original packages of all these teas—the black in chests of about ninety pounds; in half-chests, about forty pounds; and catty boxes, holding about twenty pounds each. These are lined with lead, and will keep the tea good and fresh for a very long period. Cooper, Cooper, and Co.'s prices are for net cash only, without discount.

Cooper, Cooper, and Co., in offering teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve of; and they rely on the appreciation of the public to support their endeavours. Cooper, Cooper, and Co. will charge threepence a package (of any size) for delivering their teas within five miles of the Royal Exchange, or at any of the railway stations in London, thus putting all on an equality, those who send for their tea and those who require it sent

As Cooper, Cooper, and Co.'s prices are net at their warehouses, this system of charging for delivery cannot fail to approve itself to the public. If teas in small parcels can be delivered free at any distance there must be a proportionate profit charged for it, and this is charged on all the tea sold. Cooper, Cooper, and Co. make one uniform charge for delivery, as the expense to them is the same in delivering a small parcel of tea as a large one.

Cooper, Cooper, and Co. forward their teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway-station; but Cooper, Cooper, and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

Cheques to be crossed, "National Provincial Bank of England."

TEA.—The HOUSEHOLD TEA COMPANY Supply FAMILIES at WHOLESALE PRICES with the best Two Shilling Tea and the Finest Half-Crown Tea that can be procured in London. Orders forwarded on receipt of P.O.O. or Stamps; if for Twenty Pounds Tea, carriage free.

CLARANCE and Co., Managers. 153, CANNON-STREET, near London-bridge.

JAVA SOUCHONG.—The HOUSEHOLD TEA COMPANY warrant their JAVA SOUCHONG to be the

Finest Tea ever sold at . . . . . 2s. 8d. per Pound.
A Caddy, containing Two Pounds . . 5s. 0d.
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This Tea is fine enough for the Upper Ten Thousand, and cheap enough for the Million. It is the very best Tea for Hotels and Coffee-houses. Tea forwarded on receipt of P.O.O. or Stamps to its value.

CLARANCE and Co., TEA-MERCHANTS.
OFFICE, 14, BILLITER-STREET, City.—TEA WAREHOUSE, 153, CANNON-STREET, near London-bridge.

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Can now be procured genuine from the

UPPER ASSAM TEA COMPANY'S DEPOT, 69, King William-street, London, E.C. This Tea is sold pure as received direct from the Company's Plantations in Assam. It is far superior to China Tea in flavour and of double the strength. Terms—Cash. Campoi, 2s. 6d. per lb., Souchong, 3s. per lb, and Pekoe, 4s. per lb. Orders with remittances should be addressed to the Manager of the Depot of the

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LIEBIG'S COMPANY'S EXTRACT of MEAT, as distinguished from "Liebig's Extract of Meat," which name is daily more used for all sorts of extracts. Warranted genuine and of perfect flavour by Baron Liebig, whose signature is on every genuine jar. Cheapest and purest stock for Soups, Entrees and Sauces, highly strengthening for Children and Invalids. 1lb, 14s., ½-lb., 7s. 6d., ¼-lb, 4s., 2-oz. 2s., equivalent to 1d. half-a-pint of best beef tea. Retail of Fortnum and Mason, all Italian Warehousemen, Chemists and Grocers. Wholesale, of Crosse and Blackwell, and all wholesale houses, and of Liebig's Extract of Meat Company, Limited, 43, Mark-lane.

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

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HAIR DYE—BATCHELOR'S INSTANTANEOUS COLUMBIAN, the Best in the World, in the New York original Packets. The only dye that remedies the evil effects of Bad Dyes. Black or Brown, price 4s. 6d., 7s., and 14s. per case. Sold by all Chemists and Perfumers, Wholesale, R. Hovenden and Sons, Wholesale Perfumers, 5, Great Marlborough-street, W.; 93 and 95, City-road, London, E.C.

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Invariably pure, palatable, and easily taken.
Prescribed as the safest, speediest, and most effectual remedy FOR CONSUMPTION, CHRONIC BRONCHITIS, ASTHMA, COUGHS, AND DEBILITY OF ADULTS AND CHILDREN.
Universally recognised by the highest Medical Authorities to be INCOMPARABLY SUPERIOR TO EVERY OTHER KIND.

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MOLLER'S COD LIVER OIL—
Purest Norwegian.

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